

THEORY OF
ADVANCED GREEK PROSE
COMPOSITION

WITH
DIGEST OF GREEK IDIOMS

PART III.
MINOR DIFFERENCES

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PREFACE TO PART III

THIS work, of which the third and final part is now issued, was practically ready some years before the Great War. As there was little prospect of its proving a commercial success, publishers were unwilling to undertake its production. Accordingly the printing had to be deferred indefinitely, till personal friends came to the rescue and provided financial assistance.

The author takes this opportunity of tendering heartfelt thanks to his benefactors in Ireland, and to the kind friend of literary tastes, who did not shrink from assisting the production of what he regarded as a serviceable though not a money-making book.

While this treatise was being planned and prepared, the author was engaged in teaching sixth-form boys, who were preparing for admission to Universities, preferably by the door of an open classical scholarship. In the actual labour of teaching, theory and practice obviously went hand in hand. But when it came to committing one's teaching to writing, it seemed more logical first to tabulate general principles. Practice would, it was thought, be facilitated by the possibility of reference to the printed page, in which the theoretical principles are couched and copiously illustrated by examples.

Hence the original plan—which will seem strange to some—of first presenting *theory* and then following up with an *exercise-book*. In the latter notes were to be added and references given to the theoretical manual; and thus beginners would have ample and genuine aid in their efforts at Continuous Greek Prose, be it translation or original Greek Composition.

An exercise-book containing passages selected from examination papers, newspaper leaders, and excerpts from English classics, might easily be compiled in a few weeks by anyone actually engaged in teaching, to whom his pupils' needs are

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known and ever present. And, needless to add, it could only be compiled by a practical teacher, who combines experience with knowledge.

Failing, however, to secure the appearance of his "Theory," the author had taken no definite steps towards the fulfilment of this latter project, when circumstances cut short his career as a teacher at the age of forty-five—the age at which analazonic* teachers are usually nearing their prime, whether in point of capacity for work, or teaching experience, or acquired knowledge.

If, nevertheless, this "Theory" ultimately finds favour with headmasters, someone will doubtless produce the missing companion volume.

The author found that those of his pupils who had mastered even the principles illustrated in Part I. could tackle successfully almost any of the passages usually set for translation into Greek.

If in Part III. some Greek quotations, illustrative of grammatical niceties, are left untranslated, the omission must not be attributed so much to the wish to save space, as to the fact that, to readers who will appreciate these points, translation would be superfluous.

The author expresses anew his thanks to Professor Phillimore, of Glasgow University, for valuable suggestions; also to Rev. E. Helsham, M.A. Oxon, and Rev. C. Charlier, M.A. Oxon, for the help generously given in reading the proofs.

* It has been said that the alazonic type, so playfully ridiculed by Plato, is nowhere more conspicuous than among educationists.

PART III

INTRODUCTORY

THE Fundamental Differences discussed in Part II., and more fully illustrated in Part I., are so all-pervading as to be indispensable to the writer of Greek Prose. They constitute an essential part of his equipment. Familiarity with these general principles is likewise useful, if not necessary, to all whose aim is to acquire the art of translation from the Ancient Classics into modern prose. The author goes so far as to affirm, on the strength of his own experience and that of others, that dexterity in the application of these general laws, of what might be called Comparative Linguistic, greatly facilitates the task of English translation even from modern languages. And the practice of idiomatic translation is, as everyone knows, especially in early years, the surest and shortest road to the formation of a good style.

The Minor Differences here discussed, though less conspicuous and not so far-reaching as those dealt with, cannot be accounted of minor importance. Though not so necessary to such as aim only at a reading acquaintance with Greek, they are essential to scholarship. Accordingly, as this treatise pertains rather to the *bene esse* than to the *esse* of Greek Prose, it will appeal more to the advanced student than to beginners.

It touches on points of scholarship neglected, if not altogether overlooked, in certain grammars. A portion of the subjects here presented may be found summarily and inadequately dealt with in sporadic notes to editions of the Greek Classics.

PART III

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CHAPTER XIV

ORATIO OBLIQUA

§ 345. It is of importance to the student of Greek Prose to make himself acquainted, not only with the changes involved in the transference of principal clauses of *Oratio Recta* to *Oratio Obliqua*, but he should also know what changes, if any, befall the dependent or *subordinate clauses* of *Oratio Recta* in their passage to *Oratio Obliqua*. The forms taken by *commands and prohibitions* in *Oratio Obliqua* do not always receive the careful attention they deserve. The same may be said of *pronouns in Oratio Obliqua* and of *concealed Oratio Obliqua*.

§ 346. *Oratio Obliqua* must always be introduced, explicitly or implicitly, by a *verbum sentiendi aut declarandi*. It would be a mistake, however, to classify as Indirect Discourse in the strict sense every clause which follows immediately on a *verbum sentiendi aut declarandi*.

The following, though introduced by the class of verbs just mentioned, are governed by principles peculiar to themselves, and are eliminated from consideration here. They are treated of separately in Part I., § 10 to § 39.

§ 347. Clauses in dependence on *verba sentiendi et declarandi* which do not come under "Reported Speech" in the more limited sense :

Indirect Question—e.g. :

Οὐκ οἶδα οὐδ' ὅρῳ τί δρᾷς,
Αἰσθόμενος ἐκεῖνος ὡς ἔχοιμι.

Vide Part I., §§ 10 sqq.

Adjectival Relative Clause—e.g. :

Οὐκ οἶδα οὐδ' ὅρῳ ἃ δρᾷς.

Vide Part I., §§ 27 sqq.

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Effort Clause—e.g. :

Φροντίζω καὶ βουλεύομαι ὅπως γενήσεται ταῦτα.

Vide Part I., §§ 16 sqq.

Emotion Clause (after verbs of emotion) :

Θαυμάζω ὅτι τοῦτο δρᾷς καὶ εἰ ποιαῦτα λέγεις.

Vide Part I., §§ 23 sqq.

§ 348. The subjects to be discussed in this treatise on reported speech, or Indirect Speech properly so called, are best set forth in a tabular statement as follows :

I. PRINCIPAL CLAUSES IN ORATIO OBLIQUA.

A. TRIPLE CONSTRUCTION POSSIBLE AFTER *VERBA SENTIENDI ET DECLARANDI*.

B. MOODS OR SYNTACTICAL STRUCTURE OF THE ὥς OR ὅτι CLAUSES.

C. REVERSION TO THE INFINITIVE CLAUSE IN PROTRACTED ORATIO OBLIQUA.

D. CONSTRUCTIONS AFTER VERBS OF ACCUSING, ETC.

E. COMMANDS AND PROHIBITIONS IN ORATIO OBLIQUA.

F. QUESTIONS IN ORATIO OBLIQUA.

II. DEPENDENT OR SUBORDINATE CLAUSES IN ORATIO OBLIQUA.

III. ABRUPT ORATIO OBLIQUA.

IV. CONCEALED ORATIO OBLIQUA.

V. PRONOUNS IN ORATIO OBLIQUA.

I. PRINCIPAL CLAUSES IN ORATIO OBLIQUA

A. THE TRIPLE CONSTRUCTION POSSIBLE AFTER *VERBA SENTIENDI ET DECLARANDI*

§ 349. 1. In point of classification *all clauses in immediate dependence on verba sentiendi et declarandi* fall under the heading of noun-clauses. They are termed Object or Subject Clauses, according as the principal verb is active or passive.

To render the noun-clauses that belong strictly to Reported Speech—excluding, therefore, those eliminated above—classical

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Latin has only one construction—i.e. the accusative and infinitive—whereas there are THREE POSSIBLE CONSTRUCTIONS IN GREEK :

- i. The *ὥς* or *ὅτι* Clause.
- ii. The Infinitive Clause.
- iii. The Participial Construction.

Thus the sentence, “ Make up your mind that we shall not go hence,” while admitting of only one construction in Latin, may assume any of the following forms in Greek :

- | | | |
|----------|-----|---|
| i. | | <i>Διανοήθητι ὥς ἐντεῦθεν οὐκ ἄπιμεν.</i> |
| ii. | „ | <i>ἐντεῦθεν μὴ ἀπιέναι ἡμᾶς.</i> |
| iii. (a) | „ | <i>ἐντεῦθεν μὴ ἀπιόντας ἡμᾶς.</i> |
| | (b) | <i>ὥς οὐ μέλλοντας ἀπιέναι ἡμᾶς.</i> |
| | (c) | <i>ὥς ἐντεῦθεν μὴ ἀπιόντων ἡμῶν.</i> |

N.B. The normal type of the participial construction is of the form *αἰσθόμενος οὐκ ἀπιόντας ἡμᾶς*, the ordinary negative being *οὐ*. Greek classical writers here use *μὴ* only to stress strong negative asseveration.

CHARACTERISTICS OF THE THREE FOREGOING CONSTRUCTIONS

§ 350. 2. The *participial construction* is of all three the most graphic, vivid, and direct mode of presentation. It implies *personal* perception or *first-hand* knowledge. It presents as it were a visualized statement of fact.

On the contrary, the infinitive and the *ὥς* or *ὅτι* clauses imply that the perception of fact is *not necessarily* first-hand, and may be indirect.

These latter forms are accordingly more appropriate to statements of fact which have not been ascertained directly, but through the medium of others. Hence these two constructions divide between them whatever can be strictly called “reported statement” or “indirect discourse” in the narrow sense.

§ 351. If it be possible to draw a grammatical distinction between the *ὥς* or *ὅτι* clause and its compeer, the infinitival clause, it would amount to this: Before the *ὥς* or *ὅτι* con-

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struction we may have, expressed or understood, some word, whether substantive or neuter pronoun, in apposition. Thus : “He felt (*the truth of the fact*) that . . .” “He tells (*the story*) that . . .” “He was acquainted with or aware of *the fact* that . . .”

On the other hand, the infinitive clause gives an objective statement in immediate dependence on the *verbum sentiendi aut declarandi* without any such *intermediate* appositional word.

§ 352. 3. Though, as has been stated, three constructions are possible after *verba sentiendi et declarandi* (i.e. verbs expressive of *mind* and *sense* perception and its *external* manifestation), nevertheless, in practice, some of these verbs *have acquired a preference* for one or other of the three; other verbs of this class admit *two*. Some few are found occurring with *all three* constructions, but with the fundamental differences stated in the foregoing paragraph. The following more detailed rules may be given :

CONSTRUCTIONS AFTER VERBA DECLARANDI

§ 353. 4. After verbs denoting the external expression or outward *manifestation of perception*, two constructions predominate—i.e. the *ὥς* or *ὅτι* clause and the infinitive clause, the former being on the whole the more common.

(a) The *ὥς* or *ὅτι* clause is invariably used after the following verbs of “saying”: λέγω (*εἶπον*), προαγορεύω, διῆλθεν ὁ λόγος, λόγος ἐστί, ἀποφαίνομαι τὴν γνώμην (I declare).

It is also used wherever τοῦτο, ταῦτα, τόδε, τάδε, τοιαῦτα, ἐκεῖνο, etc., intervene as object of the verb of “saying.”

§ 354. NOTE 1. Attention is called further on to the linguistic peculiarity so illustrative of Greek elasticity, whereby, when a somewhat lengthy reported statement is introduced by *ὥς* or *ὅτι*, some Greek writers—Thucydides especially—lapse after the first or first few sentences into the infinitival construction, as if ἔφη had been used at the start.

§ 355. NOTE 2. Λέγειν chiefly in the imperfect ἔλεγον and aorist εἶπον is constantly used, particularly in Thucydides, to

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express *command*. In this latter meaning it *must* always be construed with the *infinitive clause*. This may to some extent account for the fact that the normal construction of λέγειν, “to say,” is, as stated above, the ὡς or ὅτι clause.

§ 356. NOTE 3. Further, it seems to be a peculiarity of Thucydidean style to employ λέγων and λέγοντες—and this in passages where context eliminates the notion of “command”—much in the same way as he himself elsewhere, and the Attics generally, use φάσκων and φάσκοντες—i.e. in the sense of “*alleging*.” A considerable number of instances of λέγων, λέγοντες (for φάσκων, φάσκοντες), followed by the *infinitive clause* are forthcoming in Thucydides. Thus :

- Thuc. II. 13. 2 παρήνει . . . λέγων τὴν ἰσχὺν ἀπὸ τούτων εἶναι, he urged . . . alleging that.
 Thuc. III. 70. 3 ὑπάγουσιν αὐτὸν λέγοντες Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν, brought him to trial alleging . . .
 Thuc. IV. 22. 2 Κλέων πολλὸς ἐνέκειτο λέγων γιγνώσκειν . . ., was insistent in the *allegation* that he was aware . . .
 Thuc. IV. 70. 2 ad fin. ἡξίου δέξασθαι σφᾶς λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν.
 Thuc. V. 49. 2 ἀντέλεγον . . . λέγοντες μὴ ἐπηγγέλλαι πω ἐς Λακεδαίμονα τὰς σπονδὰς. Compare *ibid.* 1 φάσκοντες.

See also V. 46. 1 ; VI. 52. 2, and 79. 1 ; VIII. 70. Cf. Marchant's note to Thuc. VI. 6. 2.

§ 357. (b) φημί and φάσκω always take the infinitive clause, as also do verbs expressive of *oaths*, *prayer*, *vows*, as well as such as mark will-effort—i.e. *commands*, *wishes*—also ἀξιῶ, “I claim or deem worthy, right,” etc. (See §§ 255, 256, also §§ 18 and 19.)

§ 358. (c) The remaining verbs of “saying” admit for the most part *both constructions*, the ὡς or ὅτι being the more common. Such are : ἀποκρίνομαι, ἀπολογοῦμαι, ἀπομνημονεύω, βῶ, διηγούμαι (narrate), διδάσκω, δισχυρίζομαι (assert), κηρύττω, μαρτυρῶ, μνηύω, μνημονεύω (recall, remind), σημαίνω, ἐπιδείκνυμι, ἐπαγγέλλομαι, κ.τ.λ. ; but ἀρνέομαι and ὁμολογῶ more usually take the infinitival construction, especially when the subject is the same in principal and subordinate clause :

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Æsch. De Falsa 116 ἀπεφηνάμην ὅτι . . .

Ibid. 117 τὴν ἀρχὴν τῆς στρατείας δικαίαν ἀπεφηνάμην εἶναι.

Ibid. 133 ἀπεκρίναντο αὐτῷ τὰ τῆς Σπάρτης δεινὰ δεδιέναι.

§ 359. (d) If *vivid presentation* is required—i.e. where there is need to emphasize *direct knowledge*—the participial construction, not the ὡς or ὅτι clause, prevails after such verbs as ἀγγέλλω, ἀποδείκνυμι, δείκνυμι, δηλῶ, ἐξελέγχω, ποιῶ, and τίθημι (=to represent, imagine). Suppose the man to be alive = ζῶντα τὸν ἄνδρα ποίει.

N.B. This is not Oratio Obliqua nor Reported Statement strictly so called.

VERBA SENTIENDI

§ 360. 5. This class includes all verbs expressive of—

(i.) SENSE-PERCEPTION.

(ii.) MENTAL PERCEPTION—i.e.

(a) *Knowledge*, its ascertainment and retention.

(b) *Thought* and *Opinion*.

The verbs which mark *Sense-perception* usually take the *Participial Clause*.

Such as mark *Knowledge*, its ascertainment and retention, also take the *Participial Clause*.

Such as mark *Thought* and *Opinion* take the *Infinitive Clause*.

(i.) SENSE-PERCEPTION

The predominance of the participial construction after these verbs is probably due to the fact that they convey direct and personal observation through the direct exercise of the senses.

Such verbs are: ἀκούω, ἀκροῶμαι (hear), βλέπω, ὁρῶ (see), περιορῶ (overlook), also αἰσθάνομαι (I perceive).

§ 361. But if through these verbs it is intended to convey *second-hand*, *indirect*, or *inferential* perception, they will be construed with the ὡς or ὅτι clause. Hence αἰσθόμενος ὅτι is not unusual, whereas αἰσθόμενος with infinitive is rare.

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EXAMPLES OF *INFERENTIAL* SENSE-PERCEPTION

(α) After recitation of a document we constantly find the orators appealing to their audience with the words *ἀκούετε ὅτι*. This expression is tantamount to “you hear *and infer*.”

You hear (and infer) that the law commands. Ἀκούετε ὅτι κελεύει ὁ νόμος.
Lys. I. 32.

You hear (and realize) from the dates read out and the additional evidence of the witnesses that . . . Ἀκούετε τῶν χρόνων παρα-
ναγιγνωσκομένων καὶ τῶν
μαρτύρων ὑμῶν προσδιαμαρ-
τυρούντων ὅτι . . . Æsch.
De Falsa 135.

Cf. also Lys. 1. 30 *ἀκούετε ὅτι αὐτῷ τῷ δικαστηρίῳ τῷ ἐξ Ἀρείου Πάγου εἴρηται*.

Æsch. De Falsa 129 *ἀκούετε ὅτι “τοὺς ὅρκους ἀποδέδωκα” φησί*.

(β) Even *before the recitation* of a document the audience is invited to “hear and infer” in the words *ἀκούετε ὅτι*.

The truth of my statements hear (and infer) from the decree. Cf. Dem. De Cor. 40. Ὅτι δ' ἀληθῆ λέγω ἀκούσατε
τοῦ ψηφίσματος. Æschin.
De Falsa 73.

(γ) The phrase *αἰσθόμενος ὅτι* is not infrequent.

§ 362. N.B. 1. The infinitival clause after verbs of hearing, *ἀκούω*, etc., is comparatively rare. We find: *ἀκούω μέγα φρονεῖν αὐτόν* (Dem.). *καὶ πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν* (Dem. IV. 24). We also find (Thuc. 6. 59): *αἰσθόμενος αὐτοὺς μέγα δύνασθαι*.

§ 363. N.B. 2. Observe also the *inferential* statements after *ὁρῶ*:

You notice his time of life, and that he is well on in years. Ὅρᾱτε γὰρ τὴν ἡλικίαν ὅτι
πόρρω ἤδη ἐστὶ τοῦ βίου.
Pl. Apol. 38. c.

When we perceived (and realized) that disaster and death befell many of our citizens. Ἐπειδὴ ἐωρῶμεν ὅτι πολλοῖς
τῶν πολιτῶν εἶεν συμφοραί.
Cf. § 332.

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Whence it can be clearly seen 'Εξ ὧν καὶ σαφέστατ' ἂν τις
(i.e. inferred) that . . . ἴδοι ὅτι. Cf. De Cor. 227
 ὁρῶν ὅτι. Ib. 158 ὁρᾶθ' ὅτι.

(ii.) MENTAL PERCEPTION

§ 364. (a) The *Participial construction* usually follows on verbs implying *knowledge* and its *ascertainment* and *retention*. Such verbs are: οἶδα, ἐπίσταμαι, γιγνώσκω, know; εὕρισκω and καταλαμβάνω, discover, detect; μανθάνω, ascertain; πυνθάνομαι, ascertain by enquiry; κατανοῶ, observe; οὐκ ἄγνοῶ, *haud nescio*; μέμνημαι, μιμνήσκομαι, remember.

§ 365. If, however, the *knowledge* predicated is *indirect* the ὥς or ὅτι clause may be used, hence we frequently find εἰ οἶδ' ὅτι . . . (φεύξοιτο e.g.), γνοὺς ὅτι . . . (Thuc. VI. 19).

Other instances of indirect knowledge are:

- Dem. Phil. I. 24 οἶδα ἀκούων ὅτι, I know from hearsay that . . .
Ibid. 29 ἐγὼ γὰρ οἶδα σαφῶς ὅτι
Æsch. De Falsa 145 εἰ δ' ἴσται ὅτι.
Lys. 19. 4 οἶμαι γὰρ πάντας ὑμᾶς εἰδέναι ὅτι. Cf. ibid. 26. 16, 19. 11.
Isoc. 2. 27 εἰδὼς ὅτι, also 3. 18 εἰδότες ὅτι.
Dem. Phil. I. 3 ἔν' εἰδητ' ὅτι. Cf. VII. 21 οἶδα γὰρ ὅτι.
Isoc. 2. 53 γιγνώσκων ὅτι.
Isoc. 6. 29 ἐκ τῶν ἐχομένων γνώσεσθε σαφέστερον ὅτι.
Lys. 25. 19 and 25. 15 πάντες ἐπίστασθε ὅτι.
Isoc. 3. 29 ἔν' ἐπίστησθε ὅτι. (N.B. The *need* of information is assumed.)
Isoc. 6. 48 ἐπιστάμενος ὅτι.
Isoc. 6. 103 οἶμαι γὰρ ὑμᾶς οὐκ ἄγνοεῖν ὅτι.
Dem. οὐδεὶς ἄγνοεῖ ὅτι. Cf. Æsch. Ctes. 205 μηδ' ἄγνοεῖθ' ὅτι, and ibid. 189.
Isoc. 6. 52 ἀναμνήσθητε πρὸς ὑμᾶς αὐτοὺς ὅτι.
Æsch. Ctes. 30 ὅτι δ' ἀληθῆ λέγω ἐξ αὐτῶν τῶν νόμων μαθήσεσθε.

An infinitival clause is occasionally found after πυνθάνομαι:

- Æsch. Ctes. 189 πυνθάνομαί γ' αὐτὸν μέλλειν λέγειν ὥς.
Æsch. Ctes. 215 πυνθάνομαι γὰρ λέξειν αὐτόν.
Lys. 12. 62, 6. 37 πυνθάνομαι γὰρ ταῦτα ἀπολογήσεσθαι αὐτόν.

§ 366. (b) The *Infinitival construction* follows almost invariably on verbs expressive of *thought* and *opinion*. Such are νομίζω,

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ἡγοῦμαι, and οἶμαι (cf. δοκεῖ), ὑπολαμβάνω, “I take it,” “I assume”; also after verbs indicative of *suspicion*—e.g. ὑποτοπῶ, ὑποπτεύω, ἀπιστῶ (distrust), and of *expectation*—e.g. προσδοκῶ, προσδέχομαι; also after ἀξιῶ, in the sense of “deem right.” Verbs of “hoping”—e.g. ἐλπίζω—usually take the infinitive or the potential infinitive clause.

§ 367. Both constructions—i.e. the ὥς or ὅτι clause and the infinitival clause—are admissible after ἐνθυμοῦμαι, “I reflect,” and λογίζομαι, “I reckon, infer, argue, reflect.”

- | | |
|-----------------|--|
| Isoc. 6. 109 | ἐνθυμηθέντες ὅτι. |
| Isoc. 1. 48 | ἐνθυμοῦ δ' ὅτι. |
| Andoc. Myst. 52 | καὶ τότε ἐνεθυμήθην καὶ ἐλογιζόμην ὅτι οἱ
μὲν αὐτῶν ἐτεθνήκεσαν. |
| Lys. 26. 6 | τάδ' ἐνθυμείσθ' ὅτι. Cf. also Lys. 24. 19,
26. 6, 28. 10, 24. 19. |

§ 368. In both the participial and infinitival clauses the *personal construction*, with retention of nominative, is used when the subject of principal and subordinate clauses is the same—e.g.

Οἶδα ἀγαθὸς ὢν.
Νομίζω ἀγαθὸς εἶναι.

But

Οἶδα αὐτὸν ἀγαθὸν ὄντα.
Νομίζω αὐτὸν ἀγαθὸν εἶναι.

B. THE SYNTACTICAL STRUCTURE (MOODS) OF THE ὥς OR ὅτι CLAUSE

§ 369. After *primary tenses* the forms of direct discourse are retained as regards mood and tense. Even the first and second person may be retained, though it is more usual to change to the third person.

After *historic tenses* the forms of direct discourse are retained or there is a change to the *optative*, but the two historic tenses, imperfect and pluperfect, do not change as a rule, but remain in the indicative.

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Ηισθετο ὅτι νικῶσιν οἱ μετ' αὐτοῦ. Thuc. V. 10, 11.
 Προὔπεμψαν κηρῦξαι ὅτι Ἀθηναῖοι ἤκουσι.
 Πυθόμενος ὅτι ἐτέρας δίκας τὰς μὲν φεύγοι (in O.R. φεύγει) τὰς δ' ὠφλήκοι (in O.R. ὥφληκε).
 Τοῖς Συρακοσίοις παρῆν αἰσθάνεσθαι ὅτι ναυμαχῆσουσιν οἱ Ἀθηναῖοι (with change this would have been ναυμαχῆσοιεν). Thuc. VII. 65. 1.
 Οὐχ ἔξετε λέγειν ὅτι τὰ ὑπὸ τῶν τριάκοντα προσταχθέντα ἐποιεῖτε (no change). You shall not be able to allege that you were carrying out the orders of the thirty.

§ 370. N.B. 1. The foregoing general rule also applies to moods of indirect question (vide §§ 13 sqq.).

N.B. 2. The particle ὥς or ὅτι is sometimes redundantly prefixed to a participial clause, very rarely to an infinitive clause—e.g. ὥς μηδὲν εἰδότε ἴσθι μ' ὧν ἀνιστορεῖς.

This redundant ὅτι is even occasionally inserted before direct quotations.

The parenthetical remarks εὖ οἶδ' ὅτι, οἶδ' ὅτι, οἶσθ' ὅτι, are practically adverbial adjuncts, meaning “assuredly,” or “as I am well aware,” or “as you know.”

§ 371. N.B. 3. Φημί, “I say,” and οἶμαι, “methinks,” are also used parenthetically :

Οὕτω δὲ, οἶμαι, καὶ τὸν ποιητικὸν φήσομεν χρώματ' ἅττα ἐπιχρωματίζειν.

Ὁ τοῦ εἰδώλου μιμητής, ὁ ποιητής φάμεν τοῦ μὲν ὄντος οὐκ ἐπαίει τοῦ δὲ φαινομένου. The imitator of the image, we assert, has no expert knowledge of being, only of appearance.

Like “inquit” in Latin, so φημί, φῆς, φησί, etc., are very frequently used to introduce verbatim quotations. But, unlike Latin, Greek has several other *verba declarandi* in use for the same purpose of introducing *direct* discourse. The neuter pronouns τόδε, τάδε, τοιάδε may be added—e.g. ἔλεγον τοιάδε, they spoke as follows :

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Thuc. V. 86 Οἱ δὲ ξύνεδροι ἀπεκρίναντο · “ ἡ μὲν ἐπιεί-
 κεια τοῦ . . . ”

Thuc. V. 85 Οἱ δὲ τῶν Ἀθηναίων πρέσβεις ἔλεγον τοιαύδε·
 “Ἐπειδὴ οὐ . . .”

Æschin. Ctes. 67 Τίνα πρόφασιν ποιησάμενος ; ἵνα, φησίν, ἐὰν
ἤδη . . .

Ὁ οὖν Πολέμαρχος ἔφη· ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστὺς ὥρμησθαι. Pl. Rep. 327 C.

Εὐθύς με ἰδὼν ἡσπάζετο καὶ εἶπεν· ὦ Σώκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνων. Pl. Rep. 328 C. (σὺ δὲ οὐ Bywater).

C. REVERSION TO THE INFINITIVE CLAUSE IN PROTRACTED REPORTED SPEECH

§ 372. When a writer is reporting in *oratio obliqua* a discourse of some length, if he employs the *ὡς* or *ὅτι* clause or the participial clause to render the first principal clauses reported, he must after a pause lapse into the infinitival construction. The optative of indirect quotation may, however, be retained even in a second sentence if it be an explanatory statement introduced by the particle *γάρ* :

Ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἂ προκα-
 λείται ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις
 εἴησαν· δεδιέναι δὲ περὶ τῇ πάσῃ πόλει. Thuc. II. 72. 2.

Θέογυις καὶ Πείσων ἔλεγον ὥς εἰέν τινες τῇ πολιτείᾳ
ἀχθόμενοι· καλλίστην οὖν εἶναι πρόφασιν τιμωρεῖσθαι μὲν
δοκεῖν τῷ δ' ἔργῳ χρηματίζεσθαι· πάντως δὲ τὴν μὲν πόλιν
πένεσθαι τὴν δ' ἀρχὴν δεῖσθαι χρημάτων. Lys. 12. 6.

D. SYNTACTICAL STRUCTURE AFTER VERBS IMPLYING ACCUSATION, BLAME, Etc.

§ 373. After verbs of *accusing* and *defending*, the statement of *grounds of accusation or defence* is made by means of the infinitive clause, or, as is more commonly the case, by the *ὡς* or *ὅτι* clause—e.g. :

<p>They accused Gylippus of voluntarily allowing the Athenians to depart. VII. 81. 2.</p>	<p>Γύλιππον ἐν αἰτία εἶχον ἐκόντα ἀφείναι τοὺς Ἀθη- ναίους. See also § 26, p. 32.</p>
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And cf. Thuc. V. 65 : Τοὺς ἐαυτῶν στρατηγοὺς ἐν αἰτίᾳ εἶχον τὸ πρότερον καλῶς ληφθέντας πρὸς Ἀργεὶ Λακεδαιμονίους ἀφ' ἐθ' ἦναι καὶ νῦν ὅτι ἀπυδιδράσκοντας οὐδεὶς ἐπιδιώκει.

Thuc. V. 56 : Ἀργεῖοι δ' ἐλθόντες ἐπεκάλουν ὅτι ἐάσειαν κατὰ θάλασσαν παραπλεῦσαι τοὺς Λακεδαιμονίους.

Lys. Erat. 63 : Πυνθάνομαι γὰρ ἀπολογήσεσθαι αὐτὸν ὅτι ἐκείνῳ φίλος ἦν καὶ τῶν αὐτῶν ἔργων μετεῖχε.

Cf. also : Ἀπολογησόμενος ἦν κατηγορῶσιν ὅτι οὐκ ἐπείθετο.

When, however, a speaker is not stating formally the grounds of accusation, but merely assigning a motive or cause of the *blame* or *praise*, the construction is that of the causal clause (vide Part I., §§ 60 sqq.).

E. COMMANDS AND PROHIBITIONS IN ORATIO OBLIQUA

§ 374. (a) COMMANDS AND PROHIBITIONS usually pass into the infinitival clause in Oratio Obliqua.

Greek writers, however, do not hesitate to interrupt the reported narrative and to add a further introductory verb meaning to command or forbid, unless, of course, this idea was already implied in the *verbum declarandi* which introduced the whole indirect discourse. The additional verbs thus used are : ἀπαγορεύω, forbid ; κελεύω, λέγω, εἶπον, command ; ἀξιῶ and δέομαι, request ; κηρύττω, proclaim ; ἱκετεύω, beseech, etc.

Oracular commands, etc., are prefaced by some such phrase as Ἀναιρεῖ ἡ Πυθία. Expressions like Γράφει ψήφισμα prelude legislative decrees.

EXAMPLES.

Βουλευσάμενοι μετὰ τοῦ πλήθους ἔλεξαν ὅτι βούλονται ἂν προκαλεῖται Ἀρχίδαμος Ἀθηναίοις κοινῶσαι πρῶτον, καὶ ἐὰν πείθωσιν αὐτοὺς ποιεῖν ταῦτα, μέχρι δὲ τούτου σπείσασθαι σφίσιν ἐκέλευον καὶ τὴν γῆν μὴ δηοῦν. Thuc. II. 73. 1.

Ἐπεμψαν κήρυκα κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν. Thuc. II. 6. 2.

Προὔπεμψαν ἐπισκέψασθαι καὶ κηρύξαι ὅτι Ἀθηναῖοι ἤκουσιν · τοὺς οὖν ὄντας Λεοντίων ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀπιέναι. Thuc. VI. 50. 4.

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Ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται συμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα. . . . *let them stack arms beside them.*

§ 375. Observe that the additional introductory verb of “ordering” is strictly necessary only when the oblique narrative was introduced by some tense of *φημί*, *φάσκω*, etc. In the latter case a *command* rendered by the infinitive clause cannot be distinguished from a *simple assertion*, whereas a *prohibition* will sufficiently reveal itself by the change of negative from *οὐ* to *μή*.

In the following report of a letter translated from the Persian, the additional *κελεύει* or equivalent is not deemed necessary even in the case of a positive command.

Thuc. IV. 50: Τὸ κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γιγνώσκειν ὃ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων οὐδένα ταῦτα λέγειν· εἰ οὖν βούλονται σαφές λέγειν, πέμψαι (let them send) μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν.

On the other hand, in the reported speech of Pericles (vide §§ 384 infra), Thuc. II. 13. 1, after the introductory *verbum declarandi* προηγόρευε ὅτι κ.τ.λ., we have the additional explanatory verb ἀφίησιν (αὐτὰ δημόσια εἶναι), yet the sentence following contains a prohibition without special introduction, while the next reported command is specially introduced by the addition of *παρήνει* δέ.

§ 376. (b) JUSSIVES in Oratio Obliqua may also be rendered by periphrases with *δεῖν*, *χρῆναι*, etc.—e.g. ὧν δὴ ἔνεκα μισθὸν δεῖν ὑπάρχειν.

(c) In TREATY DRAFTS, where the introductory verb is ὥμοσαν κατὰ τάδε or a similar expression, we find the *direct forms* both of commands and prohibitions retained in Oratio Obliqua. And side by side with these occurs also the infinitive clause—e.g. :

Μὴ ἐξέστω ὅπλα ἐπιφέρειν . . . ἀποδόντων . . . καὶ τοὺς ἐν Σκιώνῃ ἀφείναι . . . καὶ εἴ τινα ἄλλην πόλιν ἔχουσι περὶ αὐτῶν Ἀθηναίους βουλεύεσθαι. Thuc. V. 18.

II. DEPENDENT CLAUSES IN ORATIO OBLIQUA

The passage into Oratio Obliqua of *subordinate clauses* is governed by practically the same principles as that of the principal clauses.

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§ 377. (1) Where the principal verb of Oratio Recta is introduced by *ὥς* or *ὅτι* the subordinate or dependent verbs—

(a) Remain unchanged in *primary sequence*.

(b) In *historic sequence* they either remain unchanged or pass into the optative *where possible*.

This is *never possible* with the imperfect or pluperfect indicative, as these tenses have no optative. In the case of the aorist indicative it is possible only where no ambiguity would arise.

It is always possible with the present, future, and perfect indicative, as also with *all subjunctives*.

(2) Where the principal verb of Oratio Recta is rendered in Oratio Obliqua by an infinitive clause (i.e. after *φημί, φάσκω*, etc.) the same rule holds, save that the adjectival (i.e. relative) clause and some adverb clauses—e.g. temporal and conditional—are sometimes put in the infinitive—(a) by attraction; (b) when not merely circumstantial, but equivalent to an additional statement.

EXAMPLES

Dependent clauses in Oratio Obliqua after historic sequence :

Xen. Ag. 1. 10 : Ὀμοσεν Ἀγεσιλάῳ εἰ σπείσαιτο ἕως ἔλθοιεν οὗς πέμψειε πρὸς βασιλέα διαπράξεσθαι. . . . The Oratio Recta would have run : “ Ἐὰν σπείσῃ ἕως ἂν ἔλθωσιν ἐκεῖνοι οὗς ἂν πέμψω ”—change to optative after historic tense.

Xen. An. II. 3. 6 : Ἐλεγον ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οὐκ αὐτούς, ἐὰν σπονδαὶ γένηνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. (Direct forms are retained in these dependent clauses.)

§ 378. N.B. 1. The Dependent Clauses above referred to are :

(a) All Noun Clauses—i.e. ind. quest., effort clause, clauses after verbs of fearing and verbs of emotion.

(b) The Adjective Clause.

(c) The Adverb or Circumstantial Clauses—i.e. temporal, conditional (protasis), comparative, concessive, causal, final, and consecutive.

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N.B. 2. The *future optative* is never used save, according to the above rule, i.e. to represent a *future indicative of direct discourse*.

N.B. 3. Ambiguity would arise from the change of a subordinate aorist indicative to an aorist optative in oratio obliqua wherever this optative might be mistaken to represent a *subjunctive with ἄν* of direct discourse.

§ 379. In passing to Oratio Obliqua, such forms as ἐὰν εἴπῃ, πρὶν ἂν εἴπῃ, ἕως ἂν εἴπῃ, ὃς ἂν εἴπῃ, if changed after historic sequence, normally become εἰ εἴποι, πρὶν εἴποι, ἕως εἴποι, ὃς εἴποι. Accordingly direct forms of the type εἰ εἶπε, πρὶν εἶπε, ἕως εἶπε, ὃς εἶπε, etc., should not be changed in Oratio Obliqua, in order to avoid ambiguity. This change is, however, legitimate in the case of *causal* clauses—e.g. ὅτι εἶπε, “since he said,” may become ὅτι εἴποι without risk of confusion. The same applies to ἐπειδὴ εἶπε, where ἐπειδὴ means *since*, not *when*.

III. ABRUPT ORATIO OBLIQUA

§ 380. In narrative, *statements of motive* may be thrown abruptly into Oratio Obliqua without the usual introductory *verbum declarandi*. It is left to the reader to supply the missing preface “he (they, etc.) said,” “he thought,” “he felt,” etc.

Thuc. VII. 48. 1: Τῷ δὲ λόγῳ οὐκ ἐβούλετο αὐτὰ ἀσθενῇ ἀποδεικνύναι οὐδ’ ἐμφανῶς σφᾶς ψηφίζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ ἂν (ἐνόμιζε) ὁπότε βούλονται τοῦτο ποιοῦντες πολλῷ ἥσσον, “for otherwise, *he thought*, when they wanted to withdraw, they would be less in a position to escape notice when doing so.”

IV. CONCEALED ORATIO OBLIQUA IN ENGLISH

§ 381. Many reported statements are conveyed in English narrative with only the context to show that they are not the narrator’s own words. The repetition of the words “they said,” “he thought,” “they felt,” “they fancied,” etc., becomes wearisome, and hence these words are often omitted. In translation such statements may pass into abrupt Oratio Obliqua,

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or, if necessary, they should be explicitly introduced by ἔφη, ἐνόμιζε, ἐδόκει, etc. Thus :

Defeated and disarmed, they knew not what reception they might get from their Campanian allies: it was possible that Capua might shut her gates against them and go over to the victorious enemy.

Ἡττηθέντες ἄοπλοι ἡπόρουν
πῶς ἀποδέξωνται σφᾶς οἱ
σύμμαχοι· κατὰ τὸ εἰκὸς
γὰρ ἐκείνους ἀποκλείσαντας
τὰς πύλας προσχωρήσειν
τοῖς πολεμίοις, or προσθή-
σεσθαι τοῖς πολεμίοις.

V. QUESTIONS IN ORATIO OBLIQUA

§ 382. In reporting questions in Greek an introductory *verbum declarandi* must be inserted.

VI. PRONOUNS IN ORATIO OBLIQUA

§ 383. A writer who is reporting some of his own previous utterances, or an orator who is reporting to an assembly part of a former speech, can scarcely avoid the use of first and second personal pronouns.

An historian, however, whose business it is to report the utterances or speeches of others, must draw up his narrative wholly in the third person. From such Oratio Obliqua first and second person pronouns are banished. The pronouns used—all of the third person—may be divided into two classes: (a) Those that refer to the person or persons whose discourse is reported; (b) those referring to any other person or thing mentioned. The *latter* have been discussed in Chapter XVIII. on Pronouns: ἐκεῖνος, οὗτος, ὅδε, and the unaspirated forms of αὐτός in obliquo, etc. (§ 437 sqq.). The *former* correspond to *sui*, *sibi*, *sese*, and *ipse* of Latin. In Early Attic these are: for the singular, ἐαυτοῦ, οἱ, ἐ, and αὐτός nominative; for the plural, σφῶν, σφίσι, σφᾶς, and σφεῖς. These so-called indirect reflexives begin to disappear with the Attic orators, and by the time of Lycurgus this disappearance is complete. Already in Thucydides usage begins to vary. In later Attic we find ἐαυτοῦ, etc., or αὐτοῦ, αὐτόν, αὐτῷ, αὐτῶν, αὐτούς, αὐτοῖς.

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EXAMPLES OF EARLY ATTIC USAGE

§ 384. Thuc. VII. 51. 1: Οἱ δὲ Συρακόσιοι καὶ αὐτοὶ τοῦτο πυθόμενοι ἐγγεγερμένοι ἦσαν μὴ ἀνιέναι τὰ τῶν Ἀθηναίων ὡς καὶ αὐτῶν (the last mentioned—i.e. Athenians) κατεγνωκότων μηκέτι κρεισσόνων εἶναι σφῶν.

Thuc. VII. 56. 2: Νομίζοντες πολὺ σφῶν καθυπέρτερα τὰ πράγματα εἶναι . . . καὶ καλὸν σφίσι ἐς τοὺς ἄλλους Ἑλληνας τὸ ἀγώνισμα φανείσθαι . . . καὶ αὐτοὶ δόξαντες αὐτῶν αἵτιοι εἶναι (considered to be the authors of *these feats*) ὑπὸ τῶν ἔπειτα πολὺ θαυμασθήσεσθαι.

Thuc. II. 5. 3: Κήρυκα ἐξέπεμψαν λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίως δράσειαν ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν (*irrsorum urbem*).

Thuc. V. 32. 3: Οἱ Κορίνθιοι ἐδέοντο σφῶν τε καὶ Ἀργείων συμμάχους γίγνεσθαι.

Thuc. V. 49. 1: Καὶ Λακεδαιμόνιοι τοῦ ἱεροῦ ὑπὸ Ἡλείων εἰρχθησαν ὥστε μὴ θύειν . . . οὐκ ἐκτίνοντες τὴν δίκην ἣν Ἡλείοι κατεδικάσαντο αὐτῶν φάσκοντες ἐς σφᾶς ἐπὶ Φόρκου τε τείχος ὅπλα ἐπενεγκεῖν καὶ ἐς Λέπρεον αὐτῶν ὀπλίτας ἐσπέμψαι.

Here σφᾶς refers to the Eleans, subject of φάσκοντες, as does αὐτῶν—i.e. “Lepreum, part of *their* territory.” If this pronoun be construed with ὀπλίτας so as to refer to the Lacedemonians, then it should be αὐτῶν not αὐτῶν. Graves, in a comment on this passage, says that “Jowett seems right in taking αὐτῶν with ὀπλίτας.” I feel sure that if Jowett did so he read αὐτῶν unaspirated.

Thuc. V. 49. 2: Λακεδαιμόνιοι ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι.

Thuc. V. 50. 4: Ἐς δὲ Κόρινθον Ἀργεῖοι καὶ οἱ ξύμμαχοι ἀφίκοντο δεησόμενοι αὐτῶν παρὰ σφᾶς ἐλθεῖν. To ask them (the Corinthians) to join them (i.e. Argives and allies).

Κήρυγμα ποιοῦνται πρῶτον μὲν τῶν νησιωτῶν εἴ τις βούλεται ὡς σφᾶς ἀπιέναι, to go over to them—i.e. “the authors of the proclamation,” *ad se*. Λέγων ὅτι πλείους ἔτι αἱ λοιπαὶ εἰσι νῆες χρήσιμαί σφίσι ἢ τοῖς πολεμίοις, Thuc.—“plures sibi

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quam hostibus.” Οὐδενὶ τρόπῳ οἱ ἔφη ἀρέσκειν ἐν τῷ αὐτῷ ἔτι μένειν, Thuc. “Minime *sibi* placere,” not at all acceptable to *him*.

Ἐκέλευσε Πολέμαρχος δραμόντα τὸν παῖδα περιμεῖναι ἐκελεύσαι. Polemarchus ordered his slave to run on and bid *him* wait for *him* (i.e. for Polemarchus, subject of principal clause). Pl. Rep. 327b.

Περικλῆς προηγόρευε τοῖς Ἀθηναίοις ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη . . . τοὺς δ' ἀγροὺς τοὺς ἐαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμιοι ἀφίησιν αὐτὰ δημόσια εἶναι· καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. Thuc. II. 13. 1. And let no suspicion, he said, attach to him on this score (see § 375).

But with the orators aspirated forms of αὐτός prevail, thus : Lys. 23: Γυνὴ φασκούσα αὐτῆς αὐτὸν εἶναι. And Εἴ τις τοῦτον ἄγοι φάσκων ἐαυτοῦ δοῦλον εἶναι . . . alleging that the slave is *his*, *sui esse*.

THE USE OF INDIRECT REFLEXIVES

§ 385. *Obs. 1.* The use of ἑ, οἱ, σφῶν, σφίσι, σφᾶς, is more common in the older Attic writers—e.g. Plato and Thucydides. With the orators αὐτός, αὐτοῦ, etc., are more in evidence. The indirect reflexives begin to disappear from Lysias onwards. The gradual disuse is seen completed in Lysurgus and his contemporaries.

§ 386. *Obs. 2.* Even in early Attic σφεῖς, nominative, is not so common as αὐτοῖ. Examples of σφεῖς are :

Ἐν αἰτίᾳ εἶχον . . . ὅτι οἱ μὲν σώζονται σφεῖς δὲ προδίδονται. Thuc. V. 65. 5.

Εὐφραμίδας οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν· σφεῖς μὲν γὰρ περὶ εἰρήνης καθῆσθαι. Thuc. V. 55. 1.

Πρωταγόρας καὶ Πρόδικος δύνανται τοῖς ἐφ' ἑαυτῶν παριστάναι ὥς οὔτε τὴν πόλιν τὴν αὐτῶν διοικεῖν οἰοί τ' ἔσονται ἐὰν μὴ σφεῖς αὐτῶν ἐπιστατήσωσι τῆς παιδείας.

And in Oratio Recta we find: Ἐπειδὴ δὲ ἐκείνοί τε ἀπέκρυσαν καὶ σφεῖς ἡσύχαζον. Thuc. V. 65. 6.

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Obs. 3. Ἐαυτοῦ also even in *Old Attic* is more frequent than οὐ.

Σφῶν, ETC., AS DIRECT REFLEXIVES

§ 387. *Obs. 4.* The pronouns σφῶν αὐτῶν, σφᾶς αὐτούς, etc., will be sometimes found in a *subordinate* clause referring to the subject of the latter. In this case they are *direct reflexives*—e.g. Ἐλεγον οἱ Συρακόσιοι ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφᾶς αὐτούς.

In such cases, however, the normal direct reflexive was ἐαυτῶν, ἐαυτοῖς, etc.; and in the singular ἐαυτοῦ, ἐαυτόν, etc.

§ 388. *Obs. 5.* The plural forms of these pronouns, usually with addition of αὐτῶν, αὐτοῖς, etc., are used, especially in Thucydides, as *direct reflexives* also in *principal* clauses—i.e. referring to the subject of the principal verb. The singular forms of such direct reflexives were not οὐ, οἶ, ἔ, but ἐαυτοῦ, ἐαυτῶ, ἐαυτόν.

EXAMPLES

Παρέδοσαν σφᾶς αὐτούς. Thuc. VII. 82 *et alibi passim*.

Ἐρριψαν ἐς τὸ ἔξω σφᾶς αὐτούς. Thuc. II. 4.

Πρῶτον γὰρ σφίσιν αὐτοῖς ἀπαγγέλλουσι. Thuc. V. 49. 3.

Τότε μὲν κέρας εὐώνυμον Σκιρίται αὐτοῖς καθίσταντο ἀεὶ ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν ἔχοντες. Thuc. V. 67. 1.

Φυλακὴν σφῶν τε αὐτῶν καὶ τῶν συμμάχων κατὰ γῆν καταλιπόντες. Thuc. V. 114. 2.

INDIRECT REFLEXIVES IN ORATIO RECTA

§ 389. *Obs. 6.* Even in *Oratio Recta* the complex sentence of Early Attic used these indirect reflexives to refer back to the subject of the principal verb in subordinate clauses—noun clauses especially, and even in some adverb clauses:

Φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν.

Thuc. V. 32. 4: Ὀρρώδησαν μὴ οὐδεὶς ἔτι σφίσι προσχωρῇ.

Thuc. V. 32. 7: Βοιωτοὶ μὲν . . . ἀπεῖπον τὰς δεχημέρους (ἐπισπονδὰς) ἀξιούντων καὶ αἰτιωμένων Κορινθίων ξυνθέσθαι σφίσι (σφίσι refers not to Βοιωτοί, but to Corinthians).

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§ 390. *Obs.* 7. The use of indirect reflexives in the subordinate clause of Oratio Recta must be pronounced to have been in a state of flux with Thucydides.

Taking as normal Thucydidean usage of unaspirated *αὐτός* in *obliquo* what is given in § 444, one has to register considerable—

ENCROACHMENT OF INDIRECT REFLEXIVES (*σφᾶς, σφῶν, σφίσι*, etc.) on the unaspirated forms of *αὐτός* in *obliquo*. In the two following instances *αὐτοῖς* and *ἀπ' αὐτῶν* might be used as well—i.e. of last mentioned :

Thuc. VII. 80 : Τῷ Νικίᾳ καὶ Δημοσθένει ἐπειδὴ κακῶς σφίσι τὸ στράτευμα εἶχε (*σφίσι* = *αὐτοῖς*).

Thuc. V. 73 : Οἱ μὲν Ἀθηναῖοι ὥς παρήλθεν καὶ ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα . . . καθ' ἡσυχίαν ἐσώθησαν (*ἀπ' αὐτῶν* would do just as well). And contrast Μήλιοι ξυνεχώρησαν τοῖς Ἀθηναίοις ὥστ' ἐκείνους περὶ αὐτῶν (not *σφῶν*) βουλευσάμενοι. Thuc. V. 116. 4.

§ 391. *Obs.* 8. The writer of Greek prose who takes Thucydides for model will act wisely in never using the reflexives *ἐγώ, οἱ, σφῶν, σφίσι, σφᾶς*, save as indirect reflexives, either in Oratio Obliqua or in subordinate noun clauses of Oratio Recta and in certain adverb clauses. For *direct* reflexives it will be safer to follow the more normal usage : *ἐαυτόν, ἐαυτοῦ*, etc., though here, too, Thucydidean usage varied.

§ 392. In such examples as the foregoing the *indirect* reflexive *σφῶν*, etc., is quite admissible as referring to the subject of a principal verb, at least in *Early Attic*. But the unaspirated *αὐτός*, in *obliquo*, merely marking the *person or thing last mentioned*, is just as idiomatic. The latter form prevails in later Greek, vide § 445, and compare the following passage in Thucydides :

Καὶ Ἀθηναίων αὐτοῖς (the last-mentioned) χίλιοι ἐβοήθησαν ὀπλῖται . . . πυθόμενος δὲ τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι καὶ ὥς οὐδὲν ἔτι ἔδει αὐτῶν ἀπῆλθεν. Thuc. V. 55. 4. N.B. We might have had *σφῶν* instead of this last *αὐτῶν*.

§ 393. In the following passages where one might expect *αὐτῶν, αὐτοῖς*, the occurrence of *σφῶν, σφίσι*, though seemingly exceptional, admits of some explanation.

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Thuc. I. 55. 2. Αἰτία αὕτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

Here αὐτοῖς connoting *last mentioned* might have been used without ambiguity, as the nominative to ἐναυμάχουν is obviously Ἀθηναῖοι. The indirect reflexive is, however, justifiable, as αἰτία ἐγένετο τοῖς Κορινθίοις is virtually ἐν αἰτία εἶχον Κορίνθιοι τοὺς Ἀθ.

Thuc. I 30. 3. Κορίνθιοι πέμψαντες ναῦς . . . ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν . . . ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ τῆς Θεσπρωτίδος φυλακῆς ἕνεκα καὶ τῶν ἄλλων πόλεων ὅσαι σφίσι φίλῃαι ἦσαν. See § 445.

Here σφῶν, as well as σφίσι, is admissible as early Attic indirect reflexives. Yet αὐτῶν could have been used instead of σφῶν, referring to *last mentioned*. This is a case of Thucydidean flux.

Thuc. IV. 113. 3. Κατέφυγον δὲ καὶ Τορωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσι ἐπιτήδαιοι.

Here one would have expected αὐτοῖς connoting *last-mentioned* αὐτούς. Still, though it refers directly only to αὐτούς "them," it recalls Ἀθηναῖοι who dominate previous long sentence.

Thuc. VII. 10. 2. Μετὰ δὲ τοῦτο πανταχόθεν σφίσι τῶν Συρ. καὶ ξυμμάχων ἐπιφερομένων, οὐ πρὸς τῷ ζεύγματι ἔτι μόνον ἢ ναυμαχία ἀλλὰ κατὰ τὸν λιμένα ἐγίγνετο.

We might have had αὐτοῖς. The *indirect reflexive* is, however, defensible, as it refers to the implied nominative of principal sentence; for ἢ ναυμαχία ἐγίγνετο = ἐναυμάχουν οἱ Ἀθηναῖοι.

Obs. 9. ENCROACHMENT OF UNASPIRATED αὐτός *in obliquo* on the indirect reflexives σφῶν, σφίσι, etc.

§ 394. In Thucydides we find a number of passages with αὐτόν, αὐτούς, etc., where according to what is accepted as his *normal usage* we should undoubtedly expect the reflexive forms σφῶν, σφίσι, etc. If these readings are genuine a possible explanation is this. The writer's personality obtrudes on that of the sentence-subject of his narrative. The writer's standpoint, by a sort of forgetfulness, prevails over that of his subject; and thus, whereas the standpoint of the principal subject *affected by the action* calls for an indirect reflexive, from the writer's point of view, it becomes only an affair of "him" and "them" *last mentioned*. At any rate, these instances are somewhat exceptional in Thucydides. They are in some respects comparable to the instances quoted from Dem. under § 447.

Thuc. II. 65. 1. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειράτο τοὺς Ἀθηναίους τῆς τε ἐς αὐτὸν ὀργῆς παραλύειν.

We should expect ἐαυτόν or ἐ.

Thuc. IV. 50. 3. Εἰ οὖν βούλονται σαφὲς λέγειν πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ἐς αὐτόν.

We should expect ἐαυτόν or ἐ.

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Thuc. V. 32. 5. Ἐκέλευον οἱ Κορίνθιοι τοὺς Βοιωτοὺς ἀκολουθήσαντας Ἀθήναζε καὶ σφίσιν ποιῆσαι (σπονδὰς) ὥσπερ Βοιωτοὶ εἶχον, μὴ δεχομένων δὲ Ἀθηναίων, ἀπειπεῖν τὴν ἐκεχειρίαν καὶ τὸ λοιπὸν μὴ σπένδεσθαι ἄνευ αὐτῶν.

We should expect ἄνευ σφῶν as we have σφίσιν above.

Thuc. V. 64. 3. Καὶ τοῖς μὲν Ἀρκάδων σφετέροις οὖσι συμμάχοις προεῖπον ἀθροισθεῖσιν ἵνα κατὰ πόδας αὐτῶν ἐς Τεγέαν.

We should expect σφῶν corresponding to σφετέροις.

Thuc. V. 40. Πρότερον ἐλπίζοντες εἰ μὴ μείνειαν αὐτοῖς αἱ πρὸς Λακεδαιμονίους σπονδαὶ τοῖς γοῦν Ἀθηναίοις σύμμαχοι ἔσεσθαι. Here again we should expect σφίσιν, though not with such certainty as in foregoing instance. The point of view seems to be that of the author not that of the ἐλπίζοντες.

CHAPTER XV
PARATAXIS AND PARENTHESIS

PARATAXIS

It is a well-known fact that, in the early stages of a literature, parataxis—i.e. the independent enunciation of propositions in juxtaposition—prevails over subordination. Again, parataxis is more frequent in an analytical than in a synthetic language. When, however, English and Greek are compared, it will be found that a few relics of the primitive and more simple paratactical constructions remain in Greek, where the corresponding English clauses call for subordination. While not attempting to give a full account of parataxis in Greek, it is proposed to point out the more salient instances of Greek parataxis.

A. μέν . . . δέ

§ 395. The particles μέν . . . δέ introduce two collateral or co-ordinate statements *with* or *without* contrast:

Such was Nicias' discourse.
The hardships of preparation did not wean them of their longing for the expedition; but . . .

Ὁ μὲν Νικίας τοσαῦτα εἶπε·
οἱ δὲ τὸ μὲν ἐπιθυμοῦν τοῦ
πλοῦ οὐκ ἐξηρέθησαν ὑπὸ
τοῦ ὀχλώδους τῆς παρα-
σκευῆς πολὺ δὲ μᾶλλον
ῥρμηντο.

Such was the speech of Alcibiades. The Athenians on hearing it remained much more eager than before for the expedition.

Τοσαῦτα μὲν ὁ Ἀλκιβιάδης
εἶπεν· οἱ δ' Ἀθηναῖοι ἀκού-
σαντες πολλῶ μᾶλλον ἢ
πρότερον ῥρμηντο στρα-
τεύειν.

N.B. 1. In the first of the foregoing sentences the first pair of adversative particles merely indicate the succession of two

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events; the second pair mark genuine contrast. In the second sentence there is merely sequence of two events without contrast according to our notions.

N.B. 2. In translation from Greek these particles must often be ignored. And *vice versa* in composition they must frequently be inserted, even when there occurs no word in English to suggest the need of such insertion.

§ 396. N.B. 3. The parataxis of μέν . . . δέ must sometimes be used where one of the English clauses to be translated is in *subordinate* position, and introduced by "whereas," "notwithstanding," "without," etc. And cf. § 58.

They restrained them, *though* with difficulty.

Σχολῇ μὲν κατεῖχον δ' αὐτούς.

Though some were bound to escape, the majority were doomed to perish.

Οἱ μὲν ἄρα ἔμελλον σωθῆσθαι οἱ δὲ πλείους ἀπολείσθαι.

He is content with every phase of his present circumstances, *without* exception.

Στέργει τοῖς παροῦσι οὐ τοῖς μὲν τοῖς δ' οὐ, ἀλλ' ἅπασιν.

As is the case with many persons who, *while* doing a favour to their friends, do it disagreeably.

Ὅπερ πάσχουσι πολλοὶ ποιοῦντες μὲν ἀηδῶς δὲ τοῖς φίλοις ὑπουργοῦντες.

Persons who, *notwithstanding* their promises of prosperity, are themselves in many straits.

Οἱ τοῖς μὲν ἄλλοις εὐδαιμονίαν ὑπισχνούμενοι, αὐτοὶ δ' ἐν πολλαῖς ἀπορίαις ὄντες. Isoc. II. 39.

For all men loathe not so much those who swerve from the path of virtue as those persons who, *while* professing moral excellence, differ in no way from the common herd. And rightly so.

Πάντες γὰρ μισοῦσι οὐχ οὕτω τοὺς ἑξαμαρτάνοντας ὥς τοὺς ἐπιεικεῖς μὲν φήσαντας εἶναι, μηδὲν δὲ τῶν τυχόντων διαφέροντας, εἰκότως. Isoc. I. 48.

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The rest, *notwithstanding* their eagerness, were unable to land. Οἱ δ' ἄλλοι προθυμοῦντο μὲν ἀδύνατοι δ' ἦσαν ἀποβῆναι.

The men of Olpe, *though* not joining (in the expedition), gave hostages. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν ἠκολούθουν δὲ οὔ. Thuc. III. 101. 2.

N.B. 4. Δέ may be replaced by an equivalent particle—e.g. ἀλλά, εἴτα, ἔπειτα, etc.

N.B. 5. Some idioms due to parataxis of μέν . . . δέ :

§ 397. (a) Everyone *without exception*. Οὐχ ὁ μὲν ὁ δ' οὔ, ἀλλ' ἅπαντες.

(b) While seemingly so, it is not so. Φαίνεται μὲν ταῦτα, ἔστι δ' οὔ.

To be in *appearance*, but not in reality. Δοκεῖν μὲν εἶναι δ' οὔ, or εἶναι μὲν οὔ, δοκεῖν δέ, or εἶναι μὲν οὔ, ἀλλὰ δοκεῖν.

(c) The following antitheses are very common :

On *the pretext* . . . but in *reality*. Πρόφασιν μὲν . . . τὸ δ' ἀληθές.

Natural)(*Conventional*. Φύσει μὲν . . . νόμῳ δέ.

In public (life, etc.) . . . in private. Δημοσίᾳ μὲν . . . ἰδίᾳ δέ.

Deeds)(words. Ἔργῳ μὲν . . . λόγῳ δέ.

Professedly)(actually. } λόγῳ μὲν . . . ἔργῳ δ' οὔ.
Promise)(performance.

§ 398. (d) Different subdivisions or sets or classes of persons and things are enumerated by means of ὁ μὲν . . . ὁ δέ, οἱ μὲν . . . οἱ δέ.

Vide Distributed Nominative, § 459.

If we decline to repel the one as of no consequence, and give in to the other in everything. . . . Εἰ τὸν μὲν ὥς φαῦλον οὐκ ἀμυνόμεθα τῷ δ' ὥς φοβερῷ πάνθ' ὑπείξομεν πρὸς τίνας παραταξόμεθα; Dem. XV. 198.

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Some might be put down as Arcadians, others as Spartans.

While some want this, others that.

The men in Platæa had fared thus, while the rest of the Thebans . . .

They captured some, others actually escaped them.

The Athenian cavalry contingent on the spot consisted of two hundred and fifty troopers, for whom they obtained horses *partly* by taking them from the Egæans and *partly* by purchase.

Despotisms are more competent than other forms of government to win people to their side. Some they are able to gain by persuasion, others by force. Again, they can buy the help of some, while others they cajole by various artifices (into siding with them.)

Τοὺς μὲν Ἀρκάδας τοὺς δὲ Λάκωνας εἶναι νομίσκειν ἄν τις.

Τῶν μὲν ταυτὶ τῶν δὲ ταυτὶ βουλομένων.

Οἱ μὲν ἐν τῇ Πλαταίᾳ οὕτως ἐπεπράγεσαν οἱ δ' ἄλλοι Θηβαῖοι . . .

Τοὺς μὲν κατέλαβον οἱ δὲ καὶ διέφυγον αὐτούς.

Καὶ Ἀθηναίων ὑπῆρχον ἵππεῖς πεντήκοντα καὶ διακόσιοι οἷς ἵππους τοὺς μὲν παρ' Ἐγεσταίων ἔλαβον τοὺς δ' ἐπρίαντο. Thuc. VI. 91. 1.

Καὶ τοὺς μὲν πείσαι τοὺς δὲ βιάσασθαι, παρὰ δὲ τῶν ἐκπρίασθαι, τοὺς δὲ ταῖς ἄλλαις θεραπαίαις προσαγαγέσθαι μᾶλλον αἱ τυραννίδες τῶν ἄλλων πολιτειῶν οἰαί τ' εἰσίν. Isoc. 3. 22.

§ 399. B. (1) Greek writers wishing to emphasize *particular* or specific considerations, motives, etc., frequently have recourse to the formula *ἄλλα τε πολλὰ καὶ . . .*

Besides other damages they inflicted the following.

Ἄλλα τε πολλὰ ἔβλαπτον καὶ τόδε μάλιστα.

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On many grounds, particularly
on this score.

Κατὰ πολλὰ μὲν ἄλλα οὐχ
ἤκιστα δὲ καὶ κατὰ τοῦτο.
Æschin. Tim. 108.

So, too, when the actions of *people in general* are contrasted with those of a *particular* individual or certain individuals, ἄλλοι μὲν will be used of "persons in general," to be followed by δέ and the word connoting the *individual* or individuals.

We shall find the majority of *people in general* associating with those of their friends who have a share in their transgressions, and not with those who admonish them; just as they delight in the pleasantest, not in the most wholesome food. But I think *you* are resolved on the opposite course, and I infer the fact from your assiduity to culture in general.

Τῶν μὲν γὰρ ἄλλων τοὺς
πλείστους εὐρήσομεν ὥσπερ
τῶν σιτίων τοῖς ἡδίστοις
μᾶλλον ἢ τοῖς ὑγιεινοτάτοις
χαίροντας, οὕτω καὶ τῶν
φίλων τοῖς συνεξαμαρτάν-
ουσι πλησιάζοντας ἀλλ' οὐ
τοῖς νοουθετοῦσιν. σὲ δὲ
νομίζω τούναντίον τούτων
ἐγνωκέναι, τεκμηρίῳ χρώ-
μενος τῇ περὶ τῆν ἄλλην
παιδείαν φιλοπονίᾳ. Isoc.

§ 400. (2) Many English sentences, grammatically subordinate and apparently demanding a Greek adjective or adverb clause or a genitive absolute, are best rendered by a paratactical καί:

One thousand were wounded,
many afterwards dying.

Ἐπρώθησαν χίλιοι καὶ ὕσ-
τερον πολλοὶ ἀπέθανον.

There is, it seems, a real
difference *corresponding* to
the two names.

Φαίνεται καὶ ὀνομάζεσθαι δύο
ταῦτα καὶ εἶναι δύο (i.e.
two names and two things).

The third stage of the jour-
ney proved difficult *with* a
head wind from the North.

Ὁ τρίτος σταθμὸς ἐγένετο
χαλεπὸς καὶ ἄνεμος Βορ-
ρᾶς ἔπνει ἐναντίος.

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<p>They advanced in column with light-armed skir- mishers in front.</p>	<p>Ἐπορεύοντο ὀρθίοις τοῖς λό- χοις καὶ ἡκροβολίζοντο γυμνήτες ἔμπροσθεν.</p>
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(C) PARATAXIS INSTEAD OF A RELATIVE CLAUSE

§ 401. (1) The *paratactical* καί may be substituted for a relative in single relative clauses, provided the latter are not determinative nor explanatory, but contain an additional statement of fact and are equivalently co-ordinative :

<p>He delivered an assault on Stagirus, <i>which</i> he did not succeed in taking, but he stormed Galepsos.</p>	<p>Σταγείρῳ μὲν προσβάλλει . . . καὶ οὐχ εἶλε, Γαληψὸν δὲ λαμβάνει κατὰ κράτος. Thuc. V. 6. 1.</p>
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Cf. also: Οὐτ' ἐπὶ τοῦ τείχους οὔτε κατὰ πύλας ἐξήει, κεκλη-
μέναι τε ἦσαν πᾶσαι, . . . gates *which* were all shut.

Μάχη ἐγένετο καὶ ἐνίκων οἱ Ἀθηναῖοι, A battle . . . in *which*
the Athenians proved victorious.

Τῇ δ' ὑστεραίᾳ ἀφίκετο εἰς Συρακούσας καὶ ἔμεινε δύο ἡμέρας
. . . *where* he remained two days.

In the following relative clauses, καί paratactical might have
been substituted for the relative pronoun :

<p>They seized much booty, <i>which</i> was sold for no less than twenty-five talents.</p>	<p>Λείαν πολλὴν ἔλαβον ἣ ἐπ- ράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι.</p>
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<p>There was no regular battle, but only ambuscades and forays <i>in which</i> . . .</p>	<p>Μάχη μὲν οὐδεμία ἐγένετο ἐκ παρασκευῆς ἐνέδραι δὲ καὶ καταδρομαὶ ἐν αἷς [ὡς τύχοιεν ἐκάτεροί τινες διεφ- θάρησαν].</p>
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§ 402. In the following, which are *determinative* or *explanatory*,
the substitution of καί paratactical would be inadmissible :

Καθίσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον καὶ ἐν ᾧ μάχης
τε ἄρξειν ἔμελλον ὅποτε βούλονται.

Ἐπειδὴ δὲ ἐτεθνήκει Κλέων καὶ Βρασίδας οἵπερ ἀμφοτέ-
ρωθεν μάλιστα ἠναντιοῦντο τῇ εἰρήνῃ. Thuc. V. 16. 1.

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Καὶ πρὸς τὸ περιτείχισμα πρῶτον ἀφικνεῖται ὃ προσπεριέβαλε
τῇ πόλει ὁ Βρασίδης. Thuc. V. 2. 2.

§ 403. (2) *The Paratactical καὶ is occasionally substituted for an Adverbial Clause. This substitution involves anacolouthon :*

Wanting their adherence for other reasons, and <i>because</i> there were hostages in the place.	Βουλόμενοι ἄλλως τε προσγενέσθαι σφίσι καὶ ὅμηροι ἦσαν αὐτόθι [ὑπὸ Λακεδαιμονίων κείμενοι].
Disease fell heavily on them from a twofold source. It was the season of the year when sickness is more rife and the place was marshy.	Νόσῳ ἐπιέζοντο κατ' ἀμφοτέρας, τῆς τε ὥρας οὔσης ταύτης ἐν ᾗ ἀσθενοῦσι μᾶλλον . . . καὶ τὸ χωρίον ἐλῶδες ἦν.

§ 404. (3) *The Repeated Relative and the Paratactical καί.*—In English, when two or more relative clauses follow each other, all referring to the same antecedent, we repeat the relative, and write: “and who,” “and whom,” “and which”; or with asyndeton: “who . . . who,” etc.

The corresponding construction in Greek assumes a variety of forms, which may be classified as follows :

(a) Firstly, examples are given where the idiom of the two languages coincides. It should be noted that in the first two of the examples to be quoted under this head the *case* is the same throughout; in the third, the third relative is not in the same case as the two previous :

The Athenians raised a trophy of the rout <i>which</i> the Etruscans accomplished <i>and of that which</i> they themselves effected with the rest of the army.	Τροπαῖον ἔστησαν Ἀθηναῖοι ᾗς τε οἱ Τυρσηνοὶ τροπῆς ἐποίησαντο καὶ ᾗς αὐτοὶ τῷ ἄλλῳ στρατεύματι. Thuc. VII. 54.
Not to seize Greek cities <i>which</i> the king surrendered, <i>and on behalf of which</i>	Μὴ καταλαμβάνειν πόλεις Ἑλληνίδας ὧν βασιλεὺς ἀπέστη καὶ περὶ ὧν

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Greeks had fought glorious battles.

καλοὺς ἀγῶνας οἱ Ἕλληνες ἐποιήσαντο.

Ag. and Iatrocles have come to give evidence on my behalf, men in *whose company* I had my meals, *in whose company* I took my rest o' nights, *who* are aware that I was not away from them a single night.

Ἡκουσί μοι μαρτυρήσונτες μεθ' ὧν συνεσίτουν Ἀγλαοκρέων καὶ Ἰατροκλῆς, μεθ' ὧν ἐξῆς τὰς νύκτας ἀνεπαυόμην, οἱ συνίσασί μοι μηδεμίαν πώποτε ἀπ' αὐτῶν νύκτα ἀπογενομένην. Æschin. II. 26.

(b) In the following examples the case is the same, but the second relative is replaced by a pronoun of the third person—unaspirated αὐτός *in obliquo* with antithetic δέ:

I own I advised the people to make this peace *which* you now deem disgraceful, *but which* I assert to be far more honourable than the war.

Ὁμολογῶ συμβουλευσαι τῷ δήμῳ τὴν εἰρήνην συνθέσθαι ἣν σὺ νομίζεις νῦν αἰσχρὰν . . . ἐγὼ δὲ αὐτὴν εἶναι φημι πολλῷ καλλίω τοῦ πολέμου. Æsch. De Falsa. 79 ad fin.

N.B. Here we might have had ἣν δ' ἐγὼ φημι πολλῷ εἶναι καλλίω . . . (we say in loose English: "which you . . . but I think it . . .")

(c) In the following the second relative is replaced by paratactical καί with a personal pronoun of the third person—i.e. αὐτός *in obliquo*, or οὗτος.

Here there is change of case:

Αἱ ἡδοναὶ ὅσαι ἀβλαβεῖς καὶ μηδὲν εἰς τὸν ἔπειτα χρόνον διὰ ταύτας γίνεται ἄλλο ἢ χαίρειν ἔχοντα. Rep. 357B. Pleasures that are harmless, *and that* are followed by no other result . . . than enjoyment in possession.

Ἐκεῖνοι τοίνυν οἱ οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν. Dem. Ol. III. 24 (= καὶ οὗτοι οὐκ ἐφίλουν).

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Οὗτος οὗτος μὲν ἀπέκτεινεν ὡμῶς καὶ θάνατος αὐτῶν κατεγνώσθη. Lys. 13. 63 (for καὶ ὧν θάνατος κατεγνώσθη).

And breaking into a school-house *which* was the largest in the place, *and which* peradventure the children had just entered.

Καὶ ἐπιπεσόντες διδασκαλείῳ παίδων ὅπερ μέγιστον ἦν αὐτόθι καὶ ἄρτι ἔτυχον οἱ παῖδες εἰσεληλυθότες [κατέκοψαν πάντας]. Thuc. VII. 29. 4. N.B. ἐς αὐτό is omitted.

He proceeded to mention many nasty details *which* I could not then bear to listen to, *and which* I now recall with displeasure.

Καὶ ἄλλα πολλὰ καὶ δυσχερῆ διεξήει ἃ οὔτε τότε ἔκαρτέρου ἀκούων οὔτε νῦν ἡδέως μέμνημαι αὐτῶν. Æschin. Ctes. 118.

Cf. also : Οἴκημα μέγα δὲ ἦν τοῦ τείχους καὶ αἱ πλησίον θύραι ἀνεωγμέναι ἔτυχον αὐτοῦ, for καὶ οὐπερ (and the doors of *which* happened to be open). Thuc. II. 4. 3.

Lys. I. 27 : Πῶς γὰρ ἂν ὅστις ἐν τῷ δωματίῳ πληγὴς κατέπεσεν εὐθύς, περιέστρεψα δ' αὐτοῦ τὸ χεῖρε, ἔνδον δὲ ἦσαν ἄνθρωποι τοσοῦτοι. *Who* fell instantly beneath the blow, *whose* hands I tied, *while* within, etc.

Lys. XIX. 14 : Εὐριπίδου υἱέος δὲ οὐ μόνον ἰδίᾳ χρηστὸς ἐδόκει εἶναι ἀλλὰ καὶ στρατηγεῖν αὐτὸν ἡξιώσατε (for καὶ δὲ στρατηγεῖν ἡξιώσατε).

Ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἦκειν ἔφη ὧν ἐκεῖνοι τὰ ὀνόματα ἐγίνωσκον καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι ὑπολοίπους (αὐτοὺς) ὄντας τῶν σφίσιν εὖνων (and *whom* they knew . . . for καὶ οὗς. Here αὐτοὺς is omitted). Thuc. VI. 64. 2.

(d) In the following examples the second relative, being in the nominative and following a relative *in obliquo*, is suppressed :

(Ἀρεταὶ) ὧν οὐδὲν μέρος τοῖς πονηροῖς μέτεστιν ἀλλὰ [αἱ] γνησιώταται καὶ βεβαιώταται τυγχάνουσιν οὔσαι. Isoc. 3. 43.

Οὗς ἡ μὲν πόλις ὡς ἐχθροὺς καὶ οὔτε δίκαια οὔτε συμφέροντα λέγοντας ἀπήλασε, σοὶ δ' ἦσαν φίλοι (for οἱ δὲ σοι ἦσαν φίλοι).

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(e) In the following the second relative is replaced by *αὐτός* in *obliquo*, the third is suppressed :

Μὴ καταλαμβάνειν Χαλκηδόνα ἣ βασιλέως μὲν ἐστὶ, εἴχετε δ' αὐτὴν ὑμεῖς, ἐκείνοις δ' οὐδαμόθεν προσῆκε. Not to seize Chalcedon *which* belongs to the king, *which*, however, was in your possession, *but which* on no account belonged to them.

PARENTHESIS

§ 405. Parenthesis—a more abrupt form of parataxis—occurs frequently in Greek, as the perusal of a few pages of Thucydides will prove ; and it very often occurs under circumstances where a modern language will call for some other construction.

Accordingly, many of our incidental relative clauses, as well as some adverb clauses, especially such as mark a causal relation, may be rendered in Greek by parentheses :

The Etruscans, <i>who</i> were keeping guard for the Athenians at this point, noticed . . . and routed them.	Καὶ αὐτοὺς οἱ Τυρσηνοί—οὗτοι γὰρ ἐφύλασσον τοῖς Ἀθηναίοις ταύτῃ—ὁρῶντες τρέπουσι. Thuc. VII. 53. 2.
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Dem. and Men. and Euthydemus, <i>who</i> were the commanders on board, raised anchor.	Ὁ δὲ Δημοσθένης καὶ Μέν. καὶ Εὐθύδημος—οὗτοι γὰρ στρατηγοὶ ἐπέβησαν—ἄραντες . . . VII. 69. 4.
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It was a holiday, too, <i>on which</i> it so chanced they were having a sacrifice in honour of Hercules.	Ἄμα ἐορτῆς οὔσης — ἔτυχε γὰρ θυσία Ἡρακλεῖ. Thuc. VII. 73.
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The Syracusans took up a position on the other side of the river on the bank which was precipitous, and shot down at the Athenians.	Ἐς δὲ τὰ ἐπιθιάτερα τοῦ ποταμοῦ παραστάντες οἱ Συρακόσιοι — ἦν δὲ κρημνῶδες—ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους. Thuc. VII. 84. 3.
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The Thebans, in number somewhat over three hundred, *under the leadership* of the Bœotarchs P. and D., entered Platæa.

Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων — ἡγούντο δὲ αὐτῶν Πυθάγγελος καὶ Διέμπορος — εἰσῆλθον εἰς Πλάταιαν. Thuc. II. 2. 1.

A message reached Cleon, *who* just then had gone on to reconnoitre . . .

Τῷ Κλέωνι ἀγγέλλεται — προὔκεχωρήκει γὰρ τότε κατὰ θέαν—ὅτι ἡ τε στρατιά . . .

The remainder who were not spirited away—and a considerable number were—they carried off alive.

Τοὺς δὲ λοιποὺς ὅσους μὴ ἐκρύψαντο—πολλοὶ δὲ οὗτοι ἐγένοντο—ξυνεκόμισαν ζῶντας.

They surrendered out of panic, and under the impression that the enemy had entered in much greater numbers, *inasmuch as* they could not see in the dark.

Καταδείσαντες καὶ νομίσαντες πολλῷ πλείους εἰσεληλυθέναι—οὐ γὰρ ἑώρων ἐν νυκτί—πρὸς σύμβασιν ἔχωρησαν. Thuc. II. 3. 1.

Intending, *as* the place was inhabited, to carry away some food from the houses, and also to take with them a supply of water from that place.

Βουλόμενοι ἔκ τε τῶν οἰκιῶν λαβεῖν τι ἐδώδιμον—ᾧ κείτο γὰρ ὁ χώρος—καὶ ὕδωρ μετὰ σφῶν αὐτῶν φέρεσθαι αὐτόθεν. Thuc. VII. 78.

§ 406. In reported speech a parenthetical remark of the reported speaker will be *within*, that of the reporting author *without*, Oratio Obliqua:

And now, as they (the speakers) were there in the nick of time, they must throw themselves heart and soul into the war.

Καὶ νῦν, ἐν καιρῷ γὰρ παρεῖναι σφᾶς, ἅπτεσθαι χρῆναι προθύμως τοῦ πολέμου.

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Being of opinion that their inferiority did not lie in numbers, *as* they were more or less equal, but in *morale* ;* for the Athenian contingent were citizens of pure blood, and the Imbrians and Lemnians the doughtiest of their race.

Νομίζων ὑποδεεστέρους οὐ τῷ
πλήθει, ἀντίπαλα γάρ
πως ἦν, ἀλλὰ τῷ ἀξιώ-
ματι· τῶν γὰρ Ἀθηναίων
ὅπερ ἐστράτευσε καθαρὸν
ἐξῆλθε καὶ Λημνίων καὶ
Ἰμβρίων τὸ κράτιστον.
Thuc. V. 8.

* Used here according to popular English usage. In French, *la morale* renders moral attitude or moral behaviour as well as morality; whereas *le moral* betokens state of mind, psychical attitude in point of confidence, hopefulness, etc.

CHAPTER XVI

RELATIVE CLAUSES

So many differences of idiom between Greek and English arise from usages connected with the Relative Clause that it becomes necessary to supplement the teaching of grammar by a few remarks on—

- I. Attraction of the Relative.
- II. (a) Suppression of Antecedent.
(b) The Resumptive Demonstrative.
- III. Non-Relative Greek Equivalents of an English Relative Clause.

I. ATTRACTION OF THE RELATIVE

§ 407. A relative pronoun when direct object of a transitive verb undergoes attraction to the case of its antecedent *when*, and *only when*, the latter is genitive or dative—e.g. :

Τοῖς φίλοις οἷς ἔχω βοηθῶ (instead of οὗς ἔχω).

Ὦν οἶδα ἀμαθέστατός ἐστιν (instead of τούτων οὗς).

N.B. 1. Attraction will take place even where a resumptive demonstrative follows (cf. § 413) :

Πολλάκις γὰρ ὧν ἐλύπησαν τοῖς λόγοις τούτων τοῖς ἔργοις τὴν τιμωρίαν ἔδοσαν (for ἃ ἐλύπησαν). Isoc. I. 33.

Οἷς ἂν οἱ ἄλλοι ἐργάζωνται τούτοις συχρήσῃ (οἷς for ἃ). Xen. Mem. II. 1. 25.

§ 408. N.B. 2. If the antecedent is nominative or accusative no attraction takes place :

Τούτους θετέον οἷς μὴ μέτεστιν ἀρχῶν.

Οὐ πάρεισιν [ἐκεῖνοι] οὗς προσεδόκων.

N.B. 3. Only the relative that is direct object to a *transitive*

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verb suffers attraction. Hence a relative in the nominative, genitive, or dative is not attracted:

We have what we want.

Ἐπάρχει ὧν δεόμεθα.

He takes what comes.

Ὅσα πάρεστι χρήται (τὸ ὑ-
τὸ ις).

N.B. 4. The antecedent is sometimes incorporated into the relative clause:

Ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων. Thuc. VI. 39.

Ἔσεσθε ἄξιοι ἧς κέκτησθε ἐλευθερίας.

N.B. 5. The relative may be placed between the antecedent and the predicated noun, to which it is attracted in gender:

Φίλος ὁ μέγιστον ἀγαθὸν φασιν εἶναι. A friend *who*, people say, is the greatest blessing.

Λόγοι μὲν εἰσιν ἐν ἐκάστοις ἡμῶν ἃς ἐλπίδας ὀνομάζομεν (*quas spes vocamus*).

N.B. 6. *Inverse* attraction—i.e. of antecedent to relative—is rare:

Μελέαγρος δὲ τὰς τιμὰς ἃς ἔλαβε φανεραί.

Ἐτέρῳ δ' ὅτῳ κακὸν τι δώσομεν ζητεῖ (for ἕτερον).

IDIOMS DUE TO ATTRACTION

§ 409. (1) Οἶος:

Difficult for persons of our ability.

Τοῖς οἷοις ἡμῖν χαλεπόν. Xen.
Hell. II. 3. 25 and cf. Xen.
Hell. II. 3. 51 προστάτου...
οἷου δεῖ.

I am ready to oblige a man of your standing.

Χαρίζομαι οἷῳ σοι ἀνδρί.

(2) Οὐδεὶς ὅστις οὐ = everybody:

On behalf of which your ancestors encountered *all manner of* peril.

Περὶ ὧν οὐδένα κίνδυνον ὄντιν'
οὐχ ὑπέμειναν οἱ πρόγονοι.
De Cor. 200.

He has cheated everybody = οὐδένα ὄντιν' οὐ πεφενάκιεν (for οὐδεὶς ἔστιν ὄντινα οὐ πεφενάκιεν).

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He has an answer for every- Οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται.
body.

He would be everybody's Οὐδενὸς ὅτου οὐκ ἂν εἶη φίλος.
friend.

(3) *A large amount* = ἀμήχανον or θαυμάσιον or θαυμαστὸν ὅσον.

He took an immense amount of money, χρήματα ἔλαβε θαυμαστὰ ὅσα. *Countless*, ἀναρίθμητα or ἀμύθητα ὅσα. *Wonderfully*, θαυμασίως ὥς. *Enormously*, ἀμηχάνως ὥς. *Exceedingly*, ὑπερφυῶς ὥς. *Wonderfully well*, θαυμασίως (or ἀμηχάνως) ὥς εἶ. Your remarks are exceedingly true, ὑπερφυῶς ὥς ἀληθῆ λέγεις. Immensely more, better, etc., ἀμηχάνῳ ὅσῳ πλέον, ἄμεινον, etc. Vide also Part I., § 15.

§ 410. Idioms due to attraction of moods come under Syntactical Formulæ.

Such idioms as : “Mind you don’t say,” ὅπως μὴ ἐρεῖς (cf. § 18); “You most assuredly will *not* say,” οὐ μὴ εἴπῃς (cf. § 538), are elliptical expressions—e.g. φυλάττου ὅπως μὴ ἐρεῖς.

The sentence, “You most assuredly will say,” οὐκ ἔστιν ὅπως οὐκ ἐρεῖς, is an instance of the opposite tendency.

II. ANTECEDENT AND RESUMPTIVE DEMONSTRATIVE

§ 411. It is of some importance to the student of Greek Prose to know (A) under what conditions the antecedent to a relative may be suppressed, as also (B) when the resumptive demonstrative *must be used*.

It should be borne in mind that whereas a relative pronoun is often suppressed in English, it must always be explicitly used in Greek. (For apparent exception, see § 404 (b), (c), Repeated Relative.) On the other hand, a resumptive demonstrative, which is grammatically an antecedent, is often inserted in Greek where in English it would be superfluous.

The following examples will illustrate :

A. The suppression of the antecedent.

B. The use or omission of the resumptive demonstrative.

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§ 412. A. 1. SUBSTANTIVES antecedent to a relative are obviously always expressed—e.g. :

‘Οπλίτας ἐπέστειλεν ὧν ἦρχε Σταργεύς (attraction impossible).

Ἐτυχον δὲ παρόντες Ἀργείων πρὲς βεῖς οὐκ ἐκέλευον.

Ἀγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιάν.

2. The antecedent, if a *demonstrative pronoun*, rarely appears. It may always be omitted when it is antecedent, not only grammatically but also by position ; it is usually omitted in cases of attraction.

Τοὺς περὶ τούτων ζητοῦντες περὶ ὧν μηδεὶς πρότερον εἶρηκε. Isoc. Paneg. 10. Here the insertion of περὶ τούτων is probably solely due to *balance*.

Οὐκ ἔσθ’ ὃ γ’ εἶπον (τοῦτο omitted).

Give no orders where you
have no authority.

Pay your ferry ticket.

Μὴ ἐπίτασσ’ ἃ μὴ κρατεῖς
(ταῦτα omitted).

Ἀπόδος ἀνθ’ ὧν σε διεπορθμευσάμην (ταῦτα omitted).

Taking none of *those* measures
it behoves a people at
war to take.

[Εἰ] μηδὲν ποιοῦντες ἡμεῖς ὧν
τοῖς πολεμοῦσι προσήκει (ὧν
by attraction for ἐκείνων ἃ
ποιεῖν προσήκει).

Mindful of his ancestry.

Ἀφ’ οἷων γέγονε μεμνήμενος
(ἐκείνων omitted as in δι’
ὧν, ἐξ ὧν, ἀφ’ ὧν, etc.).

Furnishing arms to such as
have none.

Τὰ ὅπλα οἷς μὴ ἔστι ἐμπορί-
ζοντες (ἐκείνοις omitted).

3. The antecedent substantive may be inserted in the relative clause with or without attraction :

Cyrus approached with all
the forces at his disposal.

Κῦρος προσῆλθε σὺν ᾗ εἶχε
δυνάμει.

Cf. also : Κελεύοντων ὅσοι Πελοποννησίων ἐνεῖσι ἐξαγαγεῖν.

Ἐν ἀρχῇ τῆς κατοικίσεως ἣν ᾠκίζετε πόλιν for κατοικίσεως πόλεως ἣν ᾠκίζετε.

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§ 413. B. THE RESUMPTIVE DEMONSTRATIVE.—1. In the following examples, though the *relative clause precedes*, yet there is no resumptive demonstrative (antecedent) :

“Οστις οὖν ἡμῶν ἀνόμως τινὰ ἀποκτείνει ἀσεβεῖ μὲν [οὗτος] περὶ τοὺς θεούς, συγχεῖ δὲ τὰ νόμιμα.

Οἷς γὰρ ἂν γίγνηται [οὗτοι] οὐκ εἰώθασιν μένειν τοὺς ἐπιόντας.

Οἵτινες τοῖς ἴσοις μὴ εἴκουσι [οὗτοι] πλεῖστ’ ἂν ὀρθοῖντο.

Ἄ μὴ οἶδα [ἐκεῖν’] οὐδ’ οἶμαι εἰδέναι.

“Οτῶ ταῦτα μὴ δοκεῖ [ἐκείνουν] αὐτὸ τὸ ἔργον ἐξελέγχει.

“Οσοι μὴ μετέωροι ἐάλωσαν [οὗτοι] εὐθὺς ἐξέπεσον εἰς τὸ στρατόπεδον.

Οὓς μὲν ἴδοι εὐτάκτως ἰόντας [τούτους] ἐπήγει.

2. In the following the relative clause precedes and the resumptive demonstrative follows :

To abide by the <i>terms</i> of our oaths.	Οἷς δ’ ἂν ὁμόσωμεν τ ο ὕ τ ο ι ς ἐμμένειν. Andoc. de Pace 34.
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It is not fair to distrust the very <i>argument</i> with which you claimed to convince us.	Οὐ δίκαιον ὥπερ ἡμᾶς ἠξιοῦτε λόγῳ πείθειν τ ῶ α ὕ τ ῶ ἀπιστεῖν.
--	---

He wants to relate <i>the</i> dream he had in the night.	Βούλεται ὁ τῆς νυκτὸς εἶδεν ἐνύπνιον τ ο ὕ τ ο διηγῆσασθαι.
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Obedience is due to <i>the</i> ruler appointed by the state.	“Ον πόλις στήσειε τ ο ὕ δ ε χρὴ κλύειν.
--	---

The wish is father to the thought.	“Ο γὰρ βούλεται τ ο ὕ θ’ ἕκαστος καὶ οἶεται.
------------------------------------	--

Cf. also : Ἄλλ’ ὃν ἐκεῖνος πολεμεῖ τρόπον τ ο ὕ τ ο ν μιμείσθε.

Ἄ παρ’ ἐκατέρων εἶναι δεῖ τ α ὕ τ’ ἴσως ἐστίν.

“Ο δέ, πολλῶν ὄντων καὶ δεινῶν ὢν οὗτος ὑπηρέτηκε Φιλίππῳ, πλείστην ὕβριν ὥς ἀληθῶς ἔχει κατὰ τῆς πόλεως καὶ ἀπάντων ὑμῶν τ ο ὕ τ’ ἀκούσατε.

Τῶν ἀτοπωτάτων μέντ’ ἂν εἴη, εἰ ἂ νῦν ἄνοιαν ὀφλισκάνων ὁμῶς ἐκλαλεῖ, τ α ὕ τ α δυνηθεὶς μὴ πράξει. Dem. Ol. I. 16.

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Α δὲ καὶ χωρὶς τούτων ἔνι καὶ βελτίον ἐστὶν ἀκηκοέναι πάντας ὑμᾶς καὶ μεγάλα κατ' ἐκείνου φαίνοιτο, ταῦτ' εἰπεῖν πειράσονται.

§ 414. 3. A study of the two foregoing sets and of similar examples reveals the following synthesis:

The resumptive demonstrative particularizes, its omission generalizes. *Without it* the predication of the principal verb is general and universal, *with it* the predication becomes more limited, and applies to individuals of the class mentioned in the relative clause. Hence the insertion of resumptive demonstrative particularizes what would otherwise be a general truth.

Further, the resumptive demonstrative must be added when *clearness* or *emphasis* or both demand it. *Clearness* will always demand its insertion whenever, as in the last three examples, the relative is *so far off* that it needs to be recalled to the mind of the reader or hearer, who might otherwise lose the thread of the discourse. The orator will accordingly make more frequent use of it than other writers, as he must at all costs make himself understood. Balance may also be a factor in its insertion.

Again, the insertion of the resumptive demonstrative becomes also a necessity whenever it is a tertiary predicate, though less *emphasis* than that will justify its use.

It should be further noticed that the resumptive demonstrative, save when it is a tertiary predicate, will not generally appear in translation into English.

It is also strictly confined to adjectival relative clauses such as are explanatory or determinative. It has no place in Greek relative clauses that are equivalently adverbial—i.e. causal, conditional, consecutive, final, etc.

§ 415. 4. It may be noted here that a resumptive demonstrative pronoun is not peculiar to relative clauses. Its appositional use is also very common to resume details previously mentioned—e.g. 'Ο πρᾶττων καὶ συνειδὼς ἅπανθ' ᾧ Φίλιππος κατὰ βασιλέως παρασκευάζεται οὗτος ἀνάρπαστος γέγονεν.

In general it may be used *to summarize* as well as to particularize *any previous statements*:

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Εἰ τοίνυν τὸ τῶν ὀνίων πλῆθος ὀρώντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν, τούτοις κεκήλησθε ὡς ἐν οὐδενὶ δεινῷ τῆς πόλεως οὔσης . . .

Οὐχ ὅτι πολλάκις ἡμάρτηται πρότερον διὰ τοῦτ' ἐπεξαμαρτητέον καὶ νῦν. The frequency of (our) previous mistakes is no reason for blundering now also.

§ 416. 5. *Other resumptive demonstrative particles* are similarly used to sum up circumstances previously detailed in a sentence. Such are οὕτω δὴ (to sum up circumstantial motives) = 'under these circumstances'; and τότε δὴ, 'at this juncture,' to summarize motives drawn from circumstances of time :

The Argives had in the first instance observed the Lacedaemonian preparations ; but when the latter advanced against Phlius with the intention of effecting a junction with the others, *then it was* that they, too, took the field.

Ἀργεῖοι δὲ προαισθόμενοι τὸ πρῶτον τὴν παρασκευὴν τῶν Λακεδαιμονίων, καὶ ἐπειδὴ ἐς τὸν Φλειοῦντα βουλόμενοι τοῖς ἄλλοις προσμεῖξαι ἐχώρουν, τότε δὲ ἐξεστράτευσαν καὶ αὐτοί. Thuc. V. 58. 1.

His plan was to conquer the rest of the country before entering on a campaign with Ophioneans.

Τὴν γνώμην εἶχε τὰ ἄλλα καταστρεψάμενος οὕτως ἐπὶ τοὺς Ὀφιονέας στρατεῦσαι. Thuc. III. 96.

Now that war has gone round and reached you (it comes to pass that you) remember Gelon. Herod. VII. 158.

Νῦν δὲ ἐπειδὴ περιελήλυθε ὁ πόλεμος καὶ ἀφίκεται εἰς ὑμᾶς, οὕτω δὲ Γέλωνος μνήστις γέγονεν. Cf. § 154.

III. NON-RELATIVE EQUIVALENTS OF AN ENGLISH RELATIVE CLAUSE

FURTHER DIFFERENCES IN THE USE OF RELATIVES

§ 417. 1. Every Greek grammar points out the use of the *Greek* relative clause as an equivalent of the adverb clause (cf. § 60. 3, § 64. 3, § 72). The converse is apt to be forgotten—i.e. that an *English* relative clause occasionally conveys a *nuance*,

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which to the Greek mind makes it the *equivalent of a Greek adverb clause*, stating cause, manner, or consequence. Such English relatives must be rendered by their true Greek equivalents:

<p>A storm arose <i>which</i> prevented their arrival in time.</p>	<p>Χειμῶν δ' ἐπιγενόμενος ἐπέσ- χεν αὐτοὺς ὥστε μὴ ἐν καιρῷ ἀφικέσθαι.</p>
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§ 418. 2. The *participial phrase*, being a normal equivalent of the Greek relative clause, will accordingly often serve to translate English relative clauses. Cf. § 198.

<p>All who were not present were punished.</p>	<p>Ἄπαντας τοὺς μὴ παραγενο- μένους ἐκόλασεν.</p>
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<p>Recognized by the make of their armour <i>in which</i> they had been buried.</p>	<p>Γνωσθέντες τῇ σκευῇ τῶν ὀπλων συντεθαμμένη. Thuc. I. 8. 1.</p>
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3. The substitution of a parenthesis for an English relative clause has already been noticed. See § 405.

CHAPTER XVII

PREDICATION

§ 419. NOWHERE is there a more striking contrast between Greek and English idiom than in their respective methods of predication. In English the means at our disposal are three-fold :

- (a) The grammatical predicate—e.g. “John *has erred*.”
- (b) *Emphasis* or stress of voice.
- (c) A periphrasis of the verb “to be” (cf. *c’est, ce sont*) and a relative clause, as in the sentence : “*It was John* who erred ;” “*It was through ignorance* John erred.”*

In Greek, besides the three foregoing modes of predication, we also have :

- (d) *Emphatic position*.
- (e) *Tertiary predicates*.

EMPHASIS AND THE PSYCHOLOGICAL PREDICATE

§ 420. There is no such thing as absolute identity between thought and language. The grammatical subject is not always the same as the subject of the mental judgment, of which it is the outward expression. For instance, in the sentence, “it happened that Charles was present,” while the *subject of* the speaker’s mind is “Charles,” the *grammatical* subject “it” only belongs to a linguistic formula necessary to introduce the idea in the speaker’s mind of “Charles’s presence at the time.” Again, the grammatical subject is often omitted without impairing

* This form of double predication would seem to be of Celtic rather than of Latin origin. To the French it is an heirloom from their Gallic ancestors. It is still a characteristic feature of Gaelic.

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the adequacy of expression of the mental act in which it is present. Such is the case in exclamations—e.g. “forwards!” “right!” “left!”—and in all the Greek impersonal verbs. Further, it often happens that a whole clause, nay, a series of propositions, has only one *raison d'être*—namely, to introduce some one idea, however unimportant its rôle in the sentence, which is alone essential to the thought of the speaker or writer. To this, be it word or clause, all else in the sentence is subsidiary. Without it, the idea the speaker wishes to convey is altogether lost. This term or phrase, which alone is of interest or which is the *chief item* of information, has been aptly termed the *psychological* predicate. It has also been styled the phrase accent. In French it is spoken of as “L’accent de la phrase.” Among ourselves it is usually named the “emphatic word,” but under this designation its predicative character is apt to be lost sight of.

§ 421. The psychological predicate may be *any* part of speech, and may fulfil any function however subordinate in a sentence; it has no special place, and consequently may or may not be identical with the grammatical predicate.

An example will make our meaning clear.

Take the sentence :

1 2 3 4 5
“Robert Stephenson was the inventor of the steam engine.”

Context apart, and taking the words as they stand, five distinct notions may be elicited from these words, according as the psychological predicate, or, if you prefer, the emphatic word, is :

(1) The *Christian name Robert*, to avoid confusion with his brothers or other persons of the same surname.

(2) *The whole name*, to claim the paternity of the invention for him *to the exclusion of all others*. In this case grammatical and psychological predicates are identical.

(3) The word “*inventor*,” to distinguish Stephenson from the men who merely *perfected* the invention.

(4) The word “*steam*,” in contrast to *gas* or *electrical* engines.

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(5) The whole word “steam-engine,” in contradistinction, for instance, to the *motor-car* or *the common pump*.

Translate into German or French the sentence just cited and the same possible variety of meaning will be forthcoming. To differentiate between such variety in the four cases out of five where the psychological is not identical with the grammatical predicate, the only means at our disposal in English is stress of voice (emphasis) or with this a *double predication* by means of the verb “to be.” Thus we may write, “It was *Robert* who invented the steam-engine”; and so on with the other four propositions, stressing the emphatic word.

For this same purpose Greek has all these means, though the *projection of the verb εἰμί* is of very restricted use; and it has two other methods absent in English.

These are emphatic *position* and tertiary *predication*.

EMPHATIC POSITION

§ 422. (a) The emphatic places are the *first* and *last* in the clause, or as nearly so as possible.

Methinks you are aware that	Ὅτι αἰσχρῶς καὶ κακῶς ταῦτ’
all this ruin of our affairs	ὑπὸ τούτων ἀπόλωλε οἶμαι
has been brought about	πάντας ὑμᾶς εἰδέναι.
<i>shamefully and wickedly.</i>	

N.B. The point which Demosthenes wishes to impress upon his hearers is the *shameful and wicked* manner of this ruinous action. Hence these words are placed in emphatic position. If, in our English rendering, we are not content with mere stress of voice on these words, we must have recourse to a double predication, thus: “Shameful and wicked, methinks, as you all know, is the manner in which all this ruin,” etc.

A panic ensued which proved	Ἐκ πλῆξης ἐγένετο οὐδεμιᾶς
to be the greatest experienced throughout the	τῶν κατὰ τὸν πόλεμον
war. Thuc. II. 94. 1.	ἐλάσσων. N.B. The two
	emphatic words are placed
	first and last.

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There was <i>not one</i> to come forward.	Οὐ τοίνυν παρήλθεν οὐδεὶς.
<i>It was</i> out of forethought for my relatives; <i>it was</i> out of forethought for the whole state that I told the tale I heard from Euphiletus. I told it from honourable and not from any base motives, as I consider.	Εἶπον δὲ ἃ ἤκουσα Εὐφιλήτου, προνοία μὲν τῶν συγγενῶν, προνοία δὲ τῆς πόλεως ἀπάσης, μετ' ἀρετῆς ἀλλ' οὐ μετὰ κακίας ὥς νομίζω. Andoc. Myst. 56.
Make an example of him to the rest while you have him <i>in your midst</i> .	Ζῶντα τοῖς λοιποῖς παράδειγμα ποιήσατε.
It will be the beginning of enmity with Philip.	[Ὡς] ἀρχὴ γενήσεται πρὸς Φίλιππον ἔχθρας.
N.B. As in the last example, emphatic position does not always amount to predication.	
§ 423. (b) The predicative position of the adjective with article is so well known as scarcely to call for mention here. Vide Part I., ch. 3, § 93, 3 and 4.	
His hands are empty.	Ἐχει τὰς χεῖρας κενάς.
The island is small.	Μικρὰ ἡ νῆσος.
The small island.	Ἡ μικρὰ νῆσος.
Woman is weaker than man.	Ἀσθενέστερον γυνὴ ἀνδρός.

TERTIARY PREDICATES

§ 424. In addition to the ordinary grammatical predication common to both languages, the Greeks possess also an indirect mode of predication *not involving the employment of a finite verb*. Even the most important notion, even that for which the whole sentence is framed, may be predicated in this indirect manner, which is often called tertiary predication.

Though indirect, it is a genuine mode of predication, and must be distinguished from those instances where in English

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translation recourse must be had to finite verbs to render a series of Greek participles (vide Part I., § 218).

Accordingly it may happen that, in translating an English sentence containing two and even three finite verbs, only one finite verb must be used in Greek, and the others rendered by tertiary predicates.

The Greek parts of speech that admit of being used as tertiary predicates are :

- (1) The Participle.
- (2) The Adjective.
- (3) The Adverb.
- (4) A Prepositional Phrase.
- (5) The Resumptive Demonstrative (pronoun or adverb).

EXAMPLES OF TERTIARY PREDICATES

(1) THE PARTICIPLE

§ 425. The Athenians are of opinion that Hipparchus was despot <i>when he was</i> murdered.	"Ιππαρχον οἴονται τύραννον ὄντα ἀποθανεῖν. Thuc. I. 20.
Threaten now ; only be off.	Χωρῶν ἀπείλει νῦν. CEd. Col. 1038.
If these statements of his were facts.	Εἰ γινόμενα ταῦτα ἔλεγε. Herodt. II. 28.
And <i>it is</i> people from this city <i>who are telling</i> you tales <i>that are</i> both contrary to fact and impossible.	Καὶ ἐνθένδε ἄνδρες οὔτ' ὄντα οὔτ' ἂν γινόμενα λογοποιούσι. N.B. The psychological predicate is ἐνθένδε.
<i>He made</i> these statements not because <i>he was</i> outwitted or deceived, but because he <i>had</i> made himself a hireling and had taken bribes.	Οὐ παρακρουσθεὶς οὐδ' ἐξαπατηθεὶς ἀλλὰ μισθώσας αὐτὸν καὶ δῶρα λαβὼν ταῦτ' εἶπε. Dem. De Falsa (a bribed hireling).

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I say that a general, in the majority of cases, must *elude* and deceive men if *he is* to lead them on to perilous enterprises (cf. § 226).

If you *must have* a clear knowledge of the state of things here before you *enter* on your deliberations.

You need not *go abroad* to find precedents for the attainment of prosperity; you may *remain at home* and become prosperous.

It *is* by means of winds and seasons he steals a march on you, and so *effects* most of his conquests.

Owing to your *being* no feeble opponents in the resistance to Syracuse, we should incur less harm.

Owing to *the fact* that the enemy's ships, *as they are* no longer merely equal but actually superior to ours in number, *leave* us in perpetual expectation of a sally.

Thinking they were unclean at the time of their consecration (or "when they were consecrated," giving two finite verbs in English).

Φημὶ στρατηγὸν λαυθάνοντα δεῖν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἐξαπατῶντα ἄγειν ἐπὶ τοὺς κινδύνους. Andoc. Or. 3. 34.

Εἰ δεῖ σαφῶς ὑμᾶς εἰδότας τὰ ἐνθάδε βουλευσασθαι. Thuc. VII. 14. 4 (cf. § 217).

Οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασι ἀλλ' οἰκείοις εὐδαίμοσιν ἔξεστι γενέσθαι. Cf. §§ 226, 253.

[Ὅτι] τοῖς πνεύμασι καὶ ταῖς ὥραις τοῦ ἔτους τὰ πολλὰ προλαμβάνων διαπράττεται. Dem. Phil. I. 31 (cf. § 226).

Διὰ τὸ μὴ ἀσθενεῖς ὑμᾶς ὄντας ἀντέχειν Συρακοσίοις ἦσσαν ἂν ἡμεῖς βλαπτοίμεθα. Thuc. VI. 84.

Διὰ τὸ μὴ ἀντιπάλους τῷ πλήθει καὶ ἔτι πλείους τὰς τῶν πολεμίων οὔσας ἀεὶ προσδοκίαν παρέχειν ὥς ἐκπλεύσονται. Cf. § 269 (c).

Ἐγρησάμενοι [κατὰ παλαιάν τινα αἰτίαν] οὐ καθαρὸς ὄντας ἱερώσθαι. Thuc. V. 1.

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§ 426. N.B. 1. In almost all the previous examples the tertiary predicate coincides with the psychological.

N.B. 2. The foregoing must be carefully distinguished from many instances where English finite verbs are rendered in Greek by participles to mark sequence of acts—e.g. :

Let anyone that likes <i>rise</i> from his seat, <i>come</i> forward and <i>prove</i> to you.	Ἀναστὰς ὁ βουλόμενος καὶ παρελθὼν εἰς ὑμᾶς ἀποφη- νάσθω.
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He bade them <i>smash</i> their ships but <i>force</i> a landing.	Τὰς σφετέρας ναῦς βιαζομέ- νους τὴν ἀπόβασιν καταγνύ- ναι ἐκέλευεν. Thuc. IV. 11.
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The present is especially an occasion on which it be- hoves you <i>to understand</i> our condition <i>before</i> you de- liberate (or “to deliberate” only after gaining an under- standing of our situation). Vide § 424, and Part I., § 218.	Νῦν δὲ καιρὸς οὐχ ἡσσον μαθόντας ὑμᾶς ἐν ᾧ ἐσ- μεν βουλευσασθαι.
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N.B. 3. The participle most frequently used as tertiary predicate is ὢν. The others are chiefly modal (cf. § 226).

(2) THE ADJECTIVE AS TERTIARY PREDICATE

§ 427. The article must not accompany the adjective when used in this capacity :

On this occasion the ships <i>were</i> the greatest in num- ber, and the space the smallest in which a naval battle <i>was</i> ever fought.	Πλεῖστα γὰρ δὴ αὐταὶ ἐν ἐλαχίστῳ ἐναυμά- χησαν.
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This <i>was</i> the finest Greek army that ever <i>mustered</i> down to the present time.	Στρατόπεδον γὰρ δὴ τοῦτο καλλιστον Ἑλληνικὸν τῶν μέχρι τοῦδε συνῆλθεν.
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The punishments of suicide,
as he related to us, were
still greater.

The corn they use is home-
grown and not imported.

But perchance he will declare
that this appalling mischief
was involuntary on his part.

It was this (gift of speech)
that gave (us) laws on jus-
tice and injustice.

It is by its means we both
convict the bad and eulogize
the good.

It is by its means we instruct
the unwise and . . .

The total number of surren-
ders was 6,000 (or "of those
who surrendered").

The total number of Thra-
cians (who were) killed was
250 out of 1,300.

If the penalty he claimed to
exact from men who proved
false to themselves was so
terrible, how heavy is the
penalty it behoves you to
exact from men who prove
so false to the State.

All the State's necessities (of
life) were alike imported.

Strange is the news you
always bring.

Καὶ αὐτόχειρος φόνου μεί-
ζους ἔτι τοὺς μισθοὺς διη-
γεῖτο.

Σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ
χρῶνται.

Ἄλλ' ἴσως φήσῃ ἄκων το-
σαῦτα κακὰ ἐργάσασθαι.

Οὗτος γὰρ περὶ δικαίων καὶ
ἀδίκων ἐνομοθέτησεν (οὗτος
in emphatic position).

Τούτῳ καὶ τοὺς κακοὺς ἐξε-
λέγχομεν καὶ τοὺς ἀγαθοὺς
ἐγκωμιάζομεν.

Διὰ τοῦτο τοὺς τ' ἀνοή-
τους παιδεύομεν καὶ . . .
Isoc. 3. 7.

Παρέδωσαν οἱ πάντες σφᾶς
αὐτοὺς ἑξακισχίλιοι.

Οἱ δὲ σύμπαντες τῶν Θρακῶν
διακόσιοι καὶ πεντή-
κοντα ἀπὸ χιλίων καὶ
τριακοσίων ἀπέθανον.

Εἰ γὰρ παρὰ τῶν εἰς ἑαυτοὺς
ἐξαμαρτόντων τηλικαύτην
ἠξίωσε δίκην λαβεῖν, παρὰ
τῶν εἰς τὴν πόλιν τηλικαύθ'
ἡμαρτηκότων πηλίκην ὑμᾶς
προσέκει λαβεῖν ;

Τῶν τε πάντων ὁμοίως ἐπακ-
τῶν ἐδεῖτο ἡ πόλις.

Τοὺς λόγους (γὰρ) εἰσφέρεις
καινοὺς αἰεὶ. Bacch. 650.

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You need not *go* outside your own country *to find* examples of this. Ἔστιν ὑμῖν περὶ τούτων οἰκείοις χρῆσθαι παραδείγμασιν.

Cf. Thuc. VII. 13. 2; 18. 2; 28. 4; 29. 3; 34. 5; 36. 2, 3; 44. 5; 45. 2; 55. 1; 57. 9; 58, 3, 4; 59. 1; 70. 6; 72. 3; 86. 2, *et alibi passim* with ὕστερος, πρῶτος κ.τ.λ.

(3) THE ADVERB AS TERTIARY PREDICATE

§ 428. We *have written* the history of the first (portion of the) war which *went on* uninterruptedly these ten years. Ταῦτα δὲ τὰ δέκα ἔτη ὁ πρῶτος πόλεμος συνεχῶς γενόμενος γέγραπται.

This *was the greatest* panic the Lacedemonians ever experienced within their recollection. Μάλιστα δὲ Λακεδαιμόνιοι, ἐς ὃ ἐμέμνηντο, ἐν τούτῳ τῷ καιρῷ ἐξεπλάγησαν. Cf. Πολεμοῦνται μὲν ἀσαφῶς ὁποτέρων ἀρξάντων.

My possession of this throne is neither unlawful nor usurped from others, but *righteous* and *just*. Ἐγὼ ταύτην ἔχω τὴν ἀρχὴν οὐ παρὰ νόμῳ οὐδ' ἀλλοτρίαν ἀλλ' ὁσίως καὶ δικαίως.

(4) PREPOSITIONAL PHRASE AS TERTIARY PREDICATE

§ 429. If *it was* through folly or *naïveté* or any ignorance in general that he *acted* in this way (has done this). Εἰ ταῦτ' ὑπ' ἀβελτερίας ἢ δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοϊαν ἤντιναοῦν πέπρακται.

The *fact that* their present awful predicament *was* brought about by my folly—not to say his—*would be* no satisfaction to our ruined allies. Οὐ γὰρ ἂν ἐξαρκέσειε τοῖς ἀπολωλῶσι συμμάχοις διὰ τὴν ἀβελτερίαν τὴν ἐμοῦ, ἵνα μὴ τὴν τούτου λέγω, τοιαῦτα πεπονθέναι.

It *is owing to you* (thanks to you) that all this (mischief) has come about. Διὰ σὲ πάντα ταῦτ' ἐγένετο (or παρὰ σέ).

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It is the language of filial piety the maiden speaks.

We all know that *it is not* owing to the wisdom of its men that the Persian Empire has attained such extraordinary aggrandisement, but because they hold kingship in greater honour than the rest of the world.

Was it not through want of money—for the sake, in fact, of five talents—that the foreign garrison *refused* to surrender the citadel to Thebes?

Πρὸς εὐσέβειαν ἡ κόρη λέγει.

Τὴν τῶν Περσῶν δύναμιν ἅπαντες ἴσμεν τηλικαύτην τὸ μέγεθος γεγενημένην οὐ διὰ τὴν τῶν ἀνδρῶν φρόνησιν ἀλλ' ὅτι μᾶλλον τῶν ἄλλων τὴν βασιλείαν τιμῶσιν. Isoc. 3. 23.

Οὐδὲ ἐνδεῖαν μὲν χρημάτων, ἔνεκα πέντε ταλάντων, οἱ ξένοι τοῖς Θηβαίοις τὴν ἄκραν οὐ παρέδοσαν;

(5) THE RESUMPTIVE DEMONSTRATIVE

§ 430. The Resumptive Demonstrative (pronoun or adverb) is sometimes a Tertiary Predicate:

It is by such good qualities of soul as we *possess* that we *acquire* all other advantages.

He knew well, he said, that *it was* from such misrepresentations of a clever speaker they would draw conviction.

It does not follow that, because a mistake has been made before, it must now too be repeated.

His usual way of deceiving you *is* to promise you what you all like.

Τοῖς ἀγαθοῖς οἷς ἔχομεν ἐν τῇ ψυχῇ τούτοις κτώμεθα τὰς ἄλλας ὠφελείας. Isoc. 8. 32.

Εὖ εἰδέναι ἔφη ἐξ ὧν ἂν τις εὖ λέγων διαβάλλοι ἐκ τούτων αὐτοὺς πείσεσθαι. Thuc. VII. 48. 3.

Οὐχ ὅτι πρότερον ἡμάρτηται διὰ τοῦτ' ἐπεξαμαρτητέον καὶ νῦν. Cf. § 415.

Ὑποσχόμενος ἂ βούλεσθ' ἅπαντες οὕτως ἐξαπατᾶν ὑμᾶς φιλεῖ. Cf. § 226.

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The time for display of energy Ἐν ᾧ ἂν ἡ ναὺς σώζεται
 is while the ship is still τότε ἕκαστον χρὴ πρό-
 safe (lit.: "is being saved"). θυμον εἶναι.

The English mode of double predication is adopted not only where clarity demands, but sometimes merely for greater emphasis.

N.B. 1. The following is an instance of a *substantive in emphatic position* used like a tertiary predicate :

It *was* not an unsoldierly Οὐ γὰρ ῥήτωρ ἀστρά-
 politician and deserter, but τευτος καὶ λιπὼν τὴν
 it *was* the Phocian war, τάξιν αὐτοὺς ἐνουθέτησεν
 that *taught* them a lesson ἀλλ' ὁ Φωκικὸς πόλεμος
 not to be forgotten. δεκετῆς γεγονὼς ἀείμνηστον
 παιδείαν αὐτοὺς ἐπαίδευσεν.

N.B. 2. In this treatise the term *Resumptive Demonstrative* has been used in preference to "*Epanaleptic*," preferred by Holden and other writers. The latter is a technical term of rhetoric, not of grammar.

§ 431. It will be observed that in most of the examples just cited English has recourse to a double predication by means of a relative clause following on the projection of the verb "to be" in what becomes the principal clause. This method of predication is allowed in Greek, not only with the *relative* clause, as in English, but also with *participial* clauses, that are relative equivalents. The subject of ἐστί, ἦν, etc., must be substantival (noun or pronoun), and the article must accompany the participle. The following examples will illustrate :

(1) PARTICIPIAL CLAUSE

§ 432. But it is these things Ἄλλ' ἐστί ταῦτα τὰ τὴν
 that increase each one's ἑκάστου ῥαθυμίαν ἐπαυξά-
 indolence. νοντα.

We should no longer be the Οὐκέτ' ἂν ἡμεῖς εἴημεν οἱ
 turncoats; rather would μεταβαλλόμενοι, ἀλλ' οἱ μὴ
 they be who decline to ἐθέλοντες τοῖς δίκαιοις ἐμ-
 abide by equitable terms. μένειν.

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Also Æschin. Ctes. 141 : 'Ο δ' εἰσάγων ἦν ὑμᾶς εἰς Θήβας καιρὸς καὶ φόβος καὶ χρεία συμμαχίας ἀλλ' οὐ Δημοσθένης (see § 325).

Ibid. 187 : Ἦν μὲν γὰρ ὁ τὸ ψήφισμα νικήσας Ἀρχῖνος.

Andoc. Myst. 19 : 'Ο μὲν ἀπογράψας Λυδὸς ἦν . . . ὁ δὲ πείσας ὑπομεῖναι ἐγώ.

Æsch. Ctes. 210 : Οὐχ ὁ μὲν τὴν γραφὴν φεύγων ἐστὶ Κτεσιφῶν ; 'Ο δὲ πείσας καὶ δεόμενος μεῖναι τὸν πατέρα ἐγὼ ἦν μάλιστα.

There was nobody to inform us.	Οὐκ ἦν ὁ διδάξων. Cf. §§ 70, 229.
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And there is none to have the courage to say.	Καὶ οὐδεὶς ἐστὶν ὁ τολμήσων λέγειν.
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There was nobody to prevent.	Οὐκ ἦν ὁ κωλύσων.
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Æsch. Ctes. 239 : 'Ο δὲ κομίζων ἦν τὸ χρυσίον καιρὸς καὶ φόβος καὶ χρεία συμμάχων.

Also : Τίς ἦν ὁ Φιλίππῳ πάντα συναγωνιζόμενος ; Cf. also Lys. 3. 15 ; Isoc. 3. 6 ; Dem. Phil. 1. 18.

Lycurgus 10 : Δύο γάρ ἐστι τὰ παιδεύοντα τοὺς νέους.

Also Lys. III. 46 : Οὗτοί εἰσιν οἱ εἰσιόντες.

(2) RELATIVE CLAUSE

§ 433. This is the pretext on which he claims a crown. (This is what the pretext amounts to)	Τοῦτο δέ ἐστιν ἡ πρόφασις δι' ἣν ἀξιοῖ στεφανοῦσθαι [=διὰ ταύτην τὴν πρόφασιν ἀξιοῖ . . .]
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These are the measures our friend Æschines advocated and Philocrates moved.	Ταῦτα γάρ ἐστιν ἃ συνεῖπε μὲν Αἰσχίνης ἔγραψε δὲ Φιλοκράτης (=ταῦτα συνεῖπε μὲν . . . ἔγραψε δέ).
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Such were the words he uttered in the presence of the ambassadors.	Τοιαῦτ' ἦν ἃ ἔλεγε παρόντων τῶν πρέσβεων [=τοιαῦτ' ἔλεγε . . .].
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There are three elements of which a constitution is made up.	Τρία γάρ ἐστὶν ἐξ ὧν ἡ πολιτεία συνέστηκεν. Lyc. 79, cf. <i>ibid.</i> 3.
These are resolutions which I say ought to be adopted by all.	Ταῦτα μὲν ἐστὶν ἅ πασι δεδόχθαι φημι δεῖν. Dem. Phil. I. 19.
What must be forthcoming on your part are just these measures I have proposed.	Ἄ δ' ὑπάρξαι δεῖ παρ' ὑμῶν ταῦτ' ἐστὶν ἅ 'γὼ γέγραφα. Id. Phil. I. 33.
And wonder not if much of what I am saying is what you (already) know.	Καὶ μὴ θαυμάσης εἰ πολλὰ τῶν λεγομένων ἐστὶν ἅ καὶ σὺ γιγνώσκεις.

CHAPTER XVIII
UNITY OF THE GREEK SENTENCE AND USE OF
PRONOUNS

ORNAMENTAL EPITHET AND VARIETY SUBJECT

ORNAMENTAL EPITHET

§ 434. MERELY ornamental epithets must be ignored. These are only a fashionable *façon de parler*, add nothing to the sense, and are directly opposed to Greek taste and conciseness. The adjectives of the following phrases are instances of ornamental epithets: "The *gallant* captain," "The *noble* lord," "The *learned* judge," etc. Conventional appendages of this type must be ignored in translation into Greek.

It seems needless to add that epithets really descriptive are not to be classed as ornamental, and must be rendered by an adjective or its equivalent—i.e. a participle, an appositive or a relative clause, or their equivalents.

VARIETY SUBJECT

§ 435. In translating an English passage into Greek, after the student has decided on the grouping process, he must settle in his own mind who is the main agent, what is the chief factor that dominates the whole sentence. In this he has the subject of the sentence. This subject, whether animate or inanimate, is not to be repeated again unless it happens to be a proper name. In this case it must not be repeated within the same paragraph without necessity—for instance, in case one or more other proper names also occur, and *differentiation* becomes impossible by use of *pronouns only*. Should this same subject dominate several successive sentences or even a whole paragraph, Greek conciseness forbids repetition of the name.

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In English, on the contrary, repetition of the subject is not only necessary, but it must take place by means of synonyms. Thus, if Philip be the chief agent spoken of, the monotony of repetition of the same name is avoided by the use of various aliases. He will accordingly reappear, within even the same paragraph, under the title of "The Macedonian King," "The Ruler of Macedonia," "The Monarch," "The King," and so on. These various appellations for *one and the same* person have been conveniently termed "variety subjects" or "literary subjects." They are unknown in Greek usage, and must be simply ignored.

§ 436. The chief reason why Greek does not need to repeat within the same sentence the name of the person or thing, especially if it be a subject, is its *greater wealth of pronouns*. There are far more pronouns of the third person in Greek than in English, and their meanings are more precise and definite. Hence the importance of a practical knowledge of the functions of pronouns.

PRONOUNS

Τίς.	Ποῦ. Πότε.	Πῇ.	Ποῖ.	Πόθεν.	Πῶς.
Who?	Where? When?	What way?	Whither?	Whence?	How?
αὐτοῦ, etc.	αὐτοῦ, on the spot	—	αὐτόσε, eodem*	αὐτόθεν	ᾧσαύτως
ὅδε	ἐνθάδε, hic, hic, illuc	τῇδε, this way	δεῖρο, hic	ἐνθένδε	ὧδε, thus
οὗτος	ἐνταῦθα, there, here	—	ἐνταῦθα	ἐντεῖθεν	οὕτως
ἐκεῖνος	ἐκεῖ, there	ἐκείνη, that way	ἐκεῖσε, illuc	ἐκείθεν	ἐκείνως
ἕτερος	ἐτέρωθι	—	ἐτέρωσε	ἐτέρωθεν	ἐτέρως
ἄλλος	ἄλλοθι	ἄλλῃ	ἄλλοσε	ἄλλοθεν	ἄλλως
ἕκαστος	{ ἐκασταχοῦ ἐκαστότε (time) }	—	ἐκασταχόσε	ἐκασταχόθεν	—
οὐδεὶς	οὐδαμοῦ	οὐδαμῇ	οὐδαμόσε or οὐδαμοῖ	οὐδαμόθεν	οὐδαμῶς

* Omnes eodem cogimur. Hor. Od. II. 3. 25.

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§ 437. Of all the third-person pronouns, *ὅδε*, *οὗτος*, *ἐκεῖνος*, and above all the oblique cases of *αὐτός* unaspirated, play the most important part in Greek Prose. It is to these four in particular that the avoidance of repetition of substantives, and hence the unity of the Greek sentence is due. The above table shows their relations to their derivative adverbs and to each other.

§ 438. I. *Αὐτός* preceded immediately by the article—e.g. *ὁ αὐτός*, *ἡ αὐτή* (*αὐτή*), *ταυτό*, always means "*idem*," the same, both *in recto* and *in obliquo*.

II. *Αὐτός* alone is always reflexive *in recto*; *αὐτός* with only a proper name is reflexive in the nominative and in the oblique cases—e.g. *Σωκράτης αὐτός* = *αὐτὸς ὁ Σωκράτης*. *Σωκράτους αὐτοῦ* = *αὐτοῦ τοῦ Σωκράτους* = of Socrates himself; *αὐτὸς ἔφη*, *ipse dixit*.

Αὐτός not immediately preceded by the article, and accompanied by a *no un*(which may have the article) or a pronoun, is reflexive both *in recto* and *in obliquo*—e.g. *αὐτὸς ὁ ἀνὴρ*, *τὸν ἀνδρα αὐτόν*, the man himself; *αὐτὸς οὗτος*, this man himself.

III. *Αὐτός in obliquo*—i.e. the oblique cases of *αὐτός* unaspirated—correspond to *our pronouns of the third person*: he she, it, they, them, etc., and represent the Latin *is*, *ille*, and sometimes *hic*.

EXAMPLES

I. 'Ο αὐτός = *idem*

§ 439. About the same time.	<i>Περὶ τοὺς αὐτοὺς χρόνους.</i>
And at the same time I entreat.	<i>Καὶ ἐν τῷ αὐτῷ τῷδε δέομαι.</i>
I am of the same sentiments as you.	<i>Ταῦτά σοι φρονῶ.</i>
Your statement coincides with mine.	<i>Ταῦτ' ἐμοὶ λέγεις.</i>
My opinion remains unchanged.	<i>'Ο αὐτός εἰμι τῇ γνώμῃ.</i>

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II. Αὐτός = *self*

They killed the general himself.	Τὸν στρατηγὸν αὐτὸν ἀπέκτειναν.
Actually over the river.	Ὑπὲρ αὐτοῦ τοῦ ποταμοῦ.
Now just consider this.	Τοῦτο δὴ αὐτὸ σκόπει—i.e. this very point.
Just what was necessary.	Αὐτὰ ὅσα ἐπιτήδεια ἦν.
The very thing.	Αὐτὸ τοῦτο.
You yourself I call to witness.	Αὐτόν σε μάρτυρα ποιούμαι.
These matters would not of themselves be thought worth a lawsuit.	Οὐκ ἂν ἄξια ταῦτα καθ' αὐτὰ ἀγῶνος φανείη. Dem. Meid. 519 (cf. the Platonic αὐτὸ τὸ ὄν, αὐτὸ τὸ ἀγαθόν, etc.).
They themselves had done the same at Pylos.	Παραπλήσια καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ.
With nine other colleagues.	Δέκατος αὐτός.
Those very items.	Αὐτὰ ἐκεῖνα.
Else they said they would themselves do the murder.	Εἰ δὲ μὴ καὶ αὐτοὶ ἔφασαν ἀποκτενεῖν.
Matters will become worse.	Αὐτὰ αὐτῶν χείρω γενήσεται τὰ πράγματα.
The event will show.	Αὐτὸ δείξει. Cf. § 104.

Cf. also : 'Αλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο.

Διὰ ταῦτα τὰ παθήματα τοῦ σώματος αὐτῇ ἐκείνῃ (*itself*—i.e. the soul) ἀνοσιωτέρα γίγνεται.

See also Part I., §§ 98 and 104. Cf. Dem. Phil. I. οἱ εἰδότες αὐτοί, and Ibid. 16 αὐτοῖς ἐμβᾶσιν.

Some Idioms with αὐτός = self

§ 440. (a) Αὐτοί *in recto* and *in obliquo* is regularly used to denote the citizens of a πόλις in contradistinction to the μέτοικοι, ξένοι, and slaves—e.g. Thuc. II. 27: Ἀνέστησαν δὲ

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καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης οἱ Ἀθηναῖοι αὐτούς τε καὶ παῖδας καὶ γυναῖκας—i.e. *burgesses*, children, and women.

Contrast the use of the normal reflexive in the following sentence—Ibid.: Καὶ τὴν Αἴγιναν ἀσφαλέστερον ἐφαίνετο αὐτῶν πέμψαντας ἐποίκους ἔχειν. Here we might have had σφῶν; and even αὐτῶν could be paralleled, though exceptional.

Thuc. II. 4: Καὶ δις μὲν ἀπεκρούσαντο (twice did the Thebans repel their assailants) ἔπειτα πολλῷ θορύβῳ αὐτῶν τε προσβαλλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν κραυγῇ τε καὶ ὀλολυγῇ χρωμένων . . . ἐφοβήθησαν. “Presently when the *townsmen* with loud cries fell upon them, and their women and slaves shouted and shrieked, panic seized the Thebans.”

Similarly, “at the instigation of the citizens” = αὐτῶν ἐπαγομένων, where context implies τῶν πολιτῶν.

(b) The reflexive force is also retained in the idiomatic phrases:

Αὐτοῖς ἀνδράσι, crews and all.

Αὐταῖς ἀρβύλαις, shoes and all, etc. Cf. § 319, B, p. 268.

(c) “Hoc Pronomen αὐτός omnium personarum est.”

This dictum of Porson is obvious when αὐτός is subject, as the *person*, be it first or second, may be gathered from the *verb*—e.g.: Αὐτὸς ἐμαυτῷ σύνοιδα.

Κάλει αὐτός, summon him yourself. Cf. Thuc. II. 39. 2: Τὴν τῶν πέλας αὐτοὶ ἐπελθόντες οὐ χαλεπῶς τοὺς ἀμυνομένους κρατοῦμεν (*unaided*—i.e. of ourselves *we defeat*).

As regards *oblique cases* it is more usual to use the personal forms in full—e.g. ἡμᾶς αὐτούς, ὑμᾶς αὐτούς, rather than αὐτούς.

This latter form, however (αὐτούς, etc.), besides its regular use to represent *third person* reflexives, is occasionally employed by the Dramatists, rarely by the Orators, to represent reflexive pronouns of the first and second persons. Thus:

‘Οθούνεκ’ αὐτὸς αὐτὸν οὔτε νῦν καλὰ δρᾶς οὔτε πρόσθεν εἰργάσω βία φίλων. CEd. Col. 853.

Εἰ δ’ αὐτὸς αὐτὸν ὧδε παιδεύεις. Trach. 451.

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Cf. also: *Αἰσχύνεις πόλιν τὴν αὐτὸς αὐτοῦ*, and Ag. 1132, *Æsch. Prom. Vinct.* 762 and 921.

§ 441. (d) In passages such as the following, *αὐτούς* for *ἡμᾶς αὐτούς* is used because the first person is explicitly contained in the principal verb, which is in this case *ἠναγκάσμεθα*.

Thuc. VII. 62: *Καὶ τὸ μήτ' αὐτοὺς ἀνακρούεσθαι μήτ' ἐκείνους ἂν ὠφέλιμον φαίνεται.*

(e) The singular possessive adjectives *σφέτερος*, *σός*, *ἐμός*, are less frequently used than the possessive genitives *αὐτοῦ*, *σαντοῦ*, *ἐμαντοῦ*. The reverse is the case for the plural forms, *σφέτερος*, *ὕμετερος*, *ἡμέτερος*, being more common than *αὐτῶν*, *ὕμων*, *ἡμῶν*—e.g.:

Ἐβοήθησαν δ' αὐτοῖς καὶ Μαντινῆς ἔχοντες τοὺς σφετέρους συμμάχους. Thuc. V. 58. 1.

Τὴν σφετέραν πόλιν ἐμπαρασχόντες προκινδυνεύσαι. Thuc. VII. 56. 3.

But also: *Ἐπὶ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς χαίρουσι.*

N.B. Observe the combination of genitive and adjective in: *Λαβόντες τὰ σφέτερα αὐτῶν. Τὰ μὰ τοῦ κακοδαίμονος. Ἡμετέροις αὐτῶν.*

III. *Αὐτός in obliquo*

§ 442. (A) The oblique cases of *αὐτός* unaspirated constitute the non-reflexive pronouns of the third person, which, together with *οὗτος*, *ἐκεῖνος*, *ὅδε*, enable a writer to dispense with the otherwise monotonous repetition of substantives. Very often the only difference between *αὐτοῦ*, *αὐτῶν*, etc., and *ἐκείνου*, *ἐκείνων*, etc., is a mere matter of *greater emphasis* conveyed by the latter—e.g.: *Κελεύοντες εἰπεῖν μηδὲν ποιεῖν πρὶν ἂν τι καὶ αὐτοὶ περὶ αὐτῶν βουλευώσι*, “until *they* also come to a decision about *them*” (Thuc.). The contrast is here expressed without the added emphasis of *ἐκείνων*.

The foregoing presents a good example of the difference between *αὐτοί* reflexive and the non-reflexive *αὐτῶν* merely referring to *last mentioned*. It also shows that the Greeks are more strict in the use of reflexives than we are.

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§ 443. (B) Use of *αὐτός* in *obliquo*.

It should be premised that :

(α) The oblique cases of *αὐτός* unaspirated are obviously limited to the function of *object*, direct or indirect.

(β) They *never* come *first* in a clause.

Their substitutes must be used when emphasis requires that a third person pronoun takes the *first place* in a sentence.

(γ) In the nominative they are replaced by *ὁ δέ, ὅδε, οὗτος, or ἐκεῖνος*. Hence the latter pronouns perform a *twofold* function in *recto*.

The following are *guiding principles* rather than strict rules for the use of *αὐτός* in *obliquo* outside *oratio obliqua* (see §§ 383 sqq.) :

§ 444. (α) The oblique cases of *αὐτός* unaspirated refer to the person or thing, be it subject or object, *last mentioned* in the *preceding sentence*, or, if within the same sentence, in the *preceding clause*.

EXAMPLES

Thuc. II. 27 : Τὴν Αἰγίαν ἀσφαλέστερον ἐφαίνετο αὐτῶν πέμψαντας ἔχειν· καὶ ἐξέπεμψαν ὕστερον ἐς αὐτὴν τοὺς οἰκήτορας.

Thuc. V. 54 : Ὡς δ' αὐτοῖς (i.e. Lacedemonians mentioned in previous sentence) τὰ διαβατήρια θυομένοις οὐ προὔχῳρει, αὐτοί τε ἀπῆλθον ἐπ' οἴκου, . . . Ἀργεῖοι δὲ ἀναχωρησάντων αὐτῶν (last mentioned) ἐσέβαλον ἐς τὴν Ἐπιδαυρίαν.

Isoc. Paneg. 182 : Αἰσχροὺν γὰρ ἰδίᾳ μὲν τοῖς βαρβάροις οἰκέταις ἀξιοῦν χρῆσθαι, δημοσίᾳ δὲ τοσούτους τῶν συμμάχων περιορᾶν αὐτοῖς δουλεύοντας. (Here *αὐτοῖς* refers to last mentioned—i.e. Barbarians of previous clause; *ἐκείνοις* is not used as there is no need either of emphasis or contradiction.)

Isoc. Paneg. 185 : Οὐδὲ τὰς πόλεις λυπήσομεν στρατιώτας ἐξ αὐτῶν καταλέγοντες ὃ νῦν ὀχληρώτατον αὐτοῖς. (Here *αὐτῶν* refers to last mentioned—i.e. πόλεις, and *αὐτοῖς* to the last mentioned implied in *αὐτῶν*.)

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Thuc. VII. 69. 2: Τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φύλην. (This might have been κατὰ φύλην αὐτῶν, unless αὐτούς be taken as αὐτοὺς ἑκάστους.)

Thuc. VII. 51. 1: Οἱ δὲ Συρακόσιοι καὶ αὐτοὶ τοῦτο πνυθόμενοι μάλλον ἐγηγερμένοι ἦσαν μὴ ἀνιέναι τὰ τῶν Ἀθηναίων ὥς καὶ αὐτῶν κατεγνώκων ἤδη μηκέτι κρεισσόνων εἶναι σφῶν. (Αὐτοί = *et ipsi*; αὐτῶν the last mentioned; σφῶν = *ipsorum*, referring to subject of its principal verb in previous clause.)

Thuc. II. 26. 2: Καὶ Θρόνιον εἶλεν ὁμήρους τε ἔλαβεν αὐτῶν —i.e. of the Thronians who are implicitly last mentioned.

Thuc. VII. 70. 6: Συνετύγχανέ τε πολλαχοῦ διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοις ἐμβεβληκέναι τὰ δ' αὐτοὺς ἐμβεβληθῆσθαι. "And it happened that in many places for want of space, while at one side they had rammed, they were on the other side rammed (themselves)." Here αὐτούς is not reflexive, at least from the writer's point of view, though in English, to bring out the contrast to ἄλλοις, we should use the reflexive pronoun; but cf. § 392.

§ 445. In the following examples unaspirated αὐτός *in obliquo* occurs in subordinate adverb clauses, and refers to the subject of the principal verb, which is also the *last mentioned* (cf. § 391, obs. 8, and § 388, obs. 5). Our instances are limited to causal and temporal clauses:

Thuc. II. 23: Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐδήουν. (Αὐτοῖς here, not σφίσι. Thucydidean usage varies for temporal and causal subordinate clauses.)

Thuc. V. 116: Λακεδαιμόνιοι μελλήσαντες στρατεύειν ὥς αὐτοῖς τὰ διαβατήρια οὐκ ἐγίγνετο, ἀνεχώρησαν.

The foregoing must be contrasted with the following:

Thuc. V. 73: Οἱ μὲν Ἀθηναῖοι, ὥς παρήλθεν καὶ ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα καθ' ἡσυχίαν ἐσώθησαν. (Σφῶν here as found elsewhere; ἀπ' αὐτῶν, however, could have been used as of *last mentioned*.) See § 391, as may also be seen in next sentence:

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'Thuc. V. 57: Λακεδαιμόνιοι, ὡς αὐτοῖς οἷ τε Ἐπιδαύριοι σύμμαχοι ὄντες ἐταλαιπώρουν, καὶ τᾶλλα τὰ μὲν ἀφειστήκει τὰ δ' οὐ καλῶς εἶχε, νομίσαντες εἰ μὴ προκαταλήψονται ἐπὶ πλέον χωρήσασθαι αὐτά ("the state of things referred to would be aggravated"). Cf. §§ 388, 391.

§ 446. In the following examples the oblique cases of αὐτός referring to last mentioned occur in genitive absolute or accusative absolute clauses:

Ἕλληνες, φύσει πρὸς ὑμᾶς ἔχθρας αὐτοῖς ὑπαρχούσης, ὅμως ἀξιοῦσιν . . .

Ἡ δὲ, ἐξὸν αὐτῇ βελτίω πρίασθαι, τοῦτον ἡγόρασεν.

Τίς ἔστιν ὅστις, καταχειροτονηθὲν αὐτοῦ, οὐκ ἂν κατέδυν.
(All three are from Dem. Meidias.)

§ 447. In the following four examples the oblique case of αὐτός refers to the *last mentioned*. This, in the first example, is the subject of the *principal verb of Oratio Obliqua*, and in the second it occurs in a principal clause, and is subject of principal verb (vide § 389, obs. 6, and § 390, obs. 7, and compare instances given in § 384):

Ἐρῶν . . . ὡς δίκας ἰδίας μοι προσῆκεν αὐτῷ λαχεῖν.
XXI. 25.

Οὐδὲ γὰρ ἔξειν ὑμᾶς ὅτι χρήσεσθε αὐτῷ νομίζει. "He thinks you will not even know what to do with *him*." XXI. 201.

Χαβρίαν, οὐ προσιόνθ' ὅποι μὴ προσῆκεν αὐτῷ. XXI. 65.

Πείθονθ' ἡμᾶς ὅπως τὴν δίκαιαν αὐτῷ ἀποδιδιτῆσθωμεν. Ib.

In all these four, from Demosthenes (Meidias), αὐτῷ or οἱ would be out of place from Lysias onwards. In the first, οἱ might be found in a similar sentence in Plato.

§ 448. Thus far confusion is impossible, as in the preceding sentence or clause there is only *one* word to which αὐτόν, αὐτοῦ, etc., could refer.

But when there occur two or more substantives—one, for instance, as nominative, the other as object—then greater caution is necessary.

Even then the oblique cases of αὐτός may be used if no ambiguity would arise. Ἐκεῖνος will always be used of the

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other party mentioned, as also for greater emphasis or vividness or graphic effect, instead of αὐτοῦ, etc. Οὗτος will be used to designate "the latter," and what is looked on as near; ἐκεῖνος, "the former," and what is looked on as distant. When a pronoun is needed as *first word* of sentence, οὗτος or ἐκεῖνος or ὅδε *must* be used.

When these resources are exhausted, then, and only then, may a substantive or proper name be repeated in accordance with the practice of Thucydides, Plato, and the Attic Orators, not of Xenophon.

Ἐκεῖνος, Οὗτος, Ὅδε

§ 449. The idiomatic uses of these third-person pronouns may be best set forth by mutual contrast.

It should be observed that ἐκεῖνος, οὗτος, and ὅδε may be :

- i. *Adjectival* as well as *substantival*, whereas the oblique cases of αὐτός unaspirated are strictly nominal.
- ii. *Demonstrative*, whereas αὐτοῦ, etc., is *personal*.

Further, they may be :

- iii. *Antecedents* to relatives, whereas αὐτοῦ, etc., are seldom antecedents in the strict sense.

iv. *Resumptive Demonstratives*, whereas αὐτός *in obliquo* is rarely such. Isoc. Paneg. 176: "Α δ' αἰσχύνην ἡμῖν φέρει καὶ πολλοὺς τῶν συμμάχων ἐκδέδωκε, ταῦτα κατὰ χώραν μένει καὶ πάντες αὐτὰ κύρια ποιούμεν." "These causes hold their ground, and we all sanction *them*." Here αὐτά refers to last mentioned—i.e. to resumptive demonstrative ταῦτα.

- v. Nominatives of αὐτός *in obliquo*.

There follows detailed discussion of ἐκεῖνος, οὗτος, and ὅδε.

Ἐκεῖνος

§ 450. In order fully to appreciate the various uses of ἐκεῖνος, it should be borne in mind that, while our pronoun "that" corresponds to ἐκεῖνος and "this" to οὗτος (both being nominal as well as adjectival), our third-person pronouns "he, she, it," etc., are represented in the nominative by ἐκεῖνος, οὗτος, or ὅδε, but *in oblique cases* mostly by unaspirated αὐτός.

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I. (a) Contrasted with ὅδε and οὗτος, ἐκεῖνος stands for what is more distant or remote. [It may be better not to stress the distinctions drawn between—1°, remoteness or distance in space and time; 2°, distance in point of mention, as measured by lines, clauses, etc.; 3°, remoteness in thought.]

EXAMPLES (a)

§ 451. 1. Καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τὰ κείνων ἐλομένοις ναῦς ἐπετάχθη ποιεῖσθαι κατὰ τὸ μέγεθος τῶν πόλεων. Thuc. II. 7. “In addition to those on the spot belonging to *their* allies (i.e. those who had espoused *their* cause) . . .”

2. Εἰρήνη ἦν Φιλοκράτης ὁ Ἀγνούσιος ἔγραψεν καὶ αὐτὸς οὗτος μετ’ ἐκείνου (in conjunction with *him*).

3. Ὑμῖν γὰρ ἐξεγένετ’ ἂν τὴν προτέραν ἐκείνην εἰρήνην ποιήσασθαι μετὰ κοινοῦ συνεδρίου. Æsch. Ctes. 58. “*That* former peace;” yet it is just mentioned in previous sentence.

4. Πρὸς σε δὲ νῦν ποιήσομαι τοὺς λόγους, οὐ τὴν αὐτὴν ἔχων διάνοιαν καὶ κατ’ ἐκείνην (remote) ἡλικίαν ὅτ’ ἔγραφον περὶ τὴν αὐτὴν ὑπόθεσιν ταύτην. Isoc. Phil. 83. “When I was writing on *this* same subject.”

5. Τὸν δὲ βάρβαρον τῆς Ἀσίας δεσπότην κατέστησαν ὥσπερ ὑπὲρ ἐκείνου πολεμησάντων ἡμῶν, ἣ τῆς μὲν Περσῶν ἀρχῆς πάλαι καθεστηκυίας, ἡμῶν δ’ ἄρτι τὰς πόλεις κατοικούντων, ἀλλ’ οὐκ ἐκείνων νεωστὶ ταύτην τὴν τιμὴν ἔχοντων, ἡμῶν δὲ τὸν ἅπαντα χρόνον ἐν τοῖς Ἑλλησι δυναστευόντων. Isoc. Paneg. 178. . . . as though we had fought for *him* . . . but as if *their* possession of this prerogative were not new . . .

§ 452. In the following we have ἐκεῖνο = the former, τοῦτο = the latter :

6. Εὐσέβει τὰ πρὸς τοὺς θεοὺς μὴ μόνον θύων ἀλλὰ καὶ τοῖς ὄρκοις ἐμμένων · ἐκεῖνο μὲν γὰρ τῆς τῶν χρημάτων εὐπορίας σημεῖον, τοῦτο δὲ τῆς τῶν τρόπων καλοκαγαθίας τεκμήριον. Isoc. I. 13.

7. Ἐθίζε σεαυτὸν εἶναι μὴ σκυθρωπὸν ἀλλὰ συννοῦν · δι’ ἐκεῖνο γὰρ αὐθάδης, διὰ δὲ τοῦτο φρόνιμος δόξεις. Isoc. I. 15.

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Μιμοῦ τὰ τῶν βασιλέων ἥθη καὶ δίωκε τὰ ἐκείνων ἐπιτηδεύματα · δόξεις γὰρ αὐτοὺς ζηλοῦν. Isoc. I. 36. "... pursue their practices . . ."

Οἶμαι δ' ἐκείνως εἰπὼν μᾶλλον δηλώσειν τὴν περὶ ἡμᾶς ἀτιμίαν γεγεννημένην. Isoc. Paneg. 179. "... by a speech of that sort . . ."

N.B. 1. In the first of the foregoing passages τὰ τούτων is impossible, and τὰ αὐτῶν would not bring out the *emphatic* contrast wanted.

In the second ἐκείνου refers to the more distant, and brings out the contrast with οὗτος, the defendant, supposed to be present; αὐτοῦ would be inadmissible because of οὗτος, and because it fails to emphasize the necessary contrast to last-mentioned Philocrates. Yet we translate, "the defendant himself in conjunction with *him*."

In the third αὐτήν is impossible; ταύτην would do for just mentioned, but would fail to give the saliency wanted for the *former* peace, more *remote* in time, perhaps in thought, and more emphatically expressed by ἐκείνος.

In the fourth κατ' ἐκείνην is indispensable because of *remoteness*.

In the fifth *remoteness* excludes τούτου and τοῦδε; while αὐτοῦ, as referring to last mentioned, would fail to furnish the *emphatic* contrast, hence ἐκείνου is indispensable; and the same remark applies to ἐκείνων referring to the distant Persians. Ταύτην well expresses "this prerogative," which involves an *implied contrast* with "original occupiers" of previous clause.

In the two last passages notice that τὰ αὐτῶν (ἐπιτηδεύματα) is excluded because of hiatus, and because monotonous repetition is thus forestalled. But apart from this, αὐτῶν, though admissible as merely referring to last mentioned, could not render the *emphatic* contrast, to say nothing of remoteness implied in ἐκείνων.

Finally, οὕτως might have been used instead of ἐκείνως to render "thus," but fails to give emphasis and remoteness conveyed by ἐκείνως.

N.B. 2. The *nota specificans*—remoteness in *thought*—has been challenged. See, for instance, Zeller's "History of Greek Philosophy" (Alleyne), vol. i., p. 232, note 1, and p. 237, note 5. In explanations given use has not been made of this distinction.

§ 453. (b) Again, ἐκείνος as opposed to οὗτος and ὅδε is more graphic and more emphatic than either of these, and emphasis rests on what is uppermost in mind, whether near or distant; it stresses what the speaker wishes to be conspicuous. This is especially the function of ἐκείνο as compared with τοῦτο or τόδε. Hence emphasis is frequently the only line of demarcation, and

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instances are forthcoming where οὗτος and ὅδε would be admissible from every other point of view. All three may refer forwards or backwards—i.e. to the preceding or to the following; but where graphic effect and emphasis is needed ἐκεῖνος must be used—e.g.:

Εἰ ἐκεῖν η γε σκοποίης.

Ἄλλ' ἐκεῖνο κερδαίνειν ἡγείται τὴν ἡδονήν (for τόδε, which is less emphatic).

Ἄλλ' ἐκεῖνό γε ἄλογον (for less emphatic τόδε).

Ἐκεῖνο φοβούμενος μή μοι παρ' ὑμῶν ἀπαντήσῃ (for τόδε).

Thuc. V. 98: Ἐν δ' ἐκεῖν ὧ οὐ νομίζετε ἀσφάλειαν (for τῷδε).

Δέομαι ἐκεῖνην τὴν ἡδονήν ἐνθυμεῖσθαι ὡς ἀξία ἐστίν (for less emphatic ταύτην).

Καὶ μετ' ἐκεῖνα ξυναμφότεροι τὸν ἐν Ἀργεὶ δῆμον κατέλυσαν. N.B. ἐκεῖνα stands for ταῦτα—i.e. *ante dicta*—with added emphasis.

§ 454. II. Ἐκεῖνος, as contrasted with αὐτός unspirated *in obliquo*, either (a) gives greater emphasis to the person or thing *just mentioned*, differing from αὐτοῦ, etc., solely in graphic effect or emphasis; or else (b) refers to the *other party mentioned*, to avoid confusion when there are two or more possible references. In this case the use of ἐκεῖνος is necessary, and is not, as in preceding case, simply a *more emphatic or graphic form of expression*:

Μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις. Ἐλπίζε γὰρ αὐτὸν καὶ περὶ σε γενέσθαι (γενήσεσθαι;) τοιοῦτον οἷος καὶ περὶ ἐκεῖνους γέγονεν. Isoc. I. 24.

Ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων πλὴν γε τοὺς ἐν Μαραθῶνι· ἐκεῖνων δὲ διαπρεπῇ τὴν ἀρετὴν κρίναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν. (Here we have ἐκείνων, not αὐτῶν, as the latter cannot come first, is devoid of emphasis, and might be ambiguous.) Thuc. II. 34.

Λακεδαιμόνιοι μελλήσαντες . . . ἀνεχώρησαν, καὶ Ἀργεῖοι διὰ τὴν ἐκεῖνων μέλλησιν τῶν ἐν τῇ πόλει τινὰς ὑποτοπήσαντες,

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κ.τ.λ. (Here αὐτῶν might have been used without ambiguity, but *with less emphasis*.) Thuc. V. 116.

Ἐὰν ὁμοίως συμφέρῃ τὰς πράξεις σιωπᾶσθαι σοί τε τῷ λέγοντι καὶ κείνοις τοῖς ἀκούουσιν (καὶ αὐτοῖς could not stand save in sense of *auditoribus ipsis*). Isoc. I. 22.

Τὸ δ' ἐκείνων οὐκ ἠπίσταντο ὥστ' εἰ μὲν ἐπιτύχοιεν τισι κρείσσους ὄντες τῶν πολεμίων, διέφευγον αὐτούς, ἅτε ἐκείνων τὸ ξύνθημα ἐπιστάμενοι, εἰ δ' αὐτοὶ μὴ ἀποκρίνοιτο διεφθείροντο. Thuc. VII. 44. "Their (i.e. the enemy's) watchword they knew not, so that when, having the advantage, they fell in with any of the enemy, these escaped them as they knew their watchword; but whenever they failed the challenge they (themselves) were cut down." N.B. Here ἐκείνων refers back to the other party mentioned, αὐτοὺς to last mentioned.

Ὡς δ' αὐτῶν οὐκ ἐσήκουον, ἐκείνους μὲν ἀπέπεμψαν, αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο. Thuc. V. 22.

§ 455. From the foregoing it will appear that ἐκεῖνος *must* be used *even in obliquo* instead of αὐτοῦ, etc., whenever it is necessary for graphic effect or to *emphasize* the contrast of *another* party mentioned.

In the following examples the use of ἐκεῖνος in preference to αὐτοῦ, etc., is for greater emphasis:

Isoc. Paneg. 175: Αἱ μὲν ἡλευθερώμεναι τῶν πόλεων βασιλεῖ χάριν ἴσασιν ὥς δι' ἐκείνου τυχοῦσαι τῆς αὐτονομίας ταύτης. (Αὐτοῦ would be far less emphatic.)

Paneg. 178: Τὸν βάρβαρον ἀπάσης τῆς Ἀσίας δεσπότην κατέστησαν ὥσπερ ὑπὲρ ἐκείνου πολεμησάντων ἡμῶν. ("As if we went to war for *him*.")

Isoc. Phil. 84: Οὔτε γὰρ ταῦτ' αὖτις βούλομαι λέγειν τοῖς ἐν ἐκείνῳ γεγραμμένοις. (Τούτῳ if used here could only imply the discourse just mentioned—i.e. the λόγος πανηγυρικός—yet here τούτῳ would not suffice for that; ἐκείνῳ is indispensable.)

§ 456. In the nominative the pronouns of the third person preserve their fundamental differences.

Ὁδε, when not referring to the speaker, marks the person or thing nearest (deictically or not).

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Οὗτος refers to what is *near*, *ἐκεῖνος* to what is remote (yonder). But it should not be forgotten that *ἐκεῖνος* must be used either wherever emphasis is necessary or in contrast to “the other party” mentioned—e.g.:

Employ not the services of a knave, for the blame of all <i>his</i> shortcomings will be laid at your door.	Μηδενὶ χρῶ πονηρῷ· ὃ γὰρ ἂν ἐκεῖνος ἀμάρτη, σοὶ τὰς αἰτίας ἀναθήσουσιν. Isoc. I. 37. See Part II., § 173, p. 146.
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(*Οὗτος* would be inadmissible here, for it would barely stand for last mentioned without graphic effect and emphasis.)

Cf. “Ὁμοία γὰρ πείσει τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσιν· ἐκεῖνα ἰτε γὰρ τοὺς δίδοντας ὥσπερ τοὺς τυχόντας ὑλακτοῦσιν. See Part II., § 172.

Οὗτος

§ 457. *Οὗτος*, “this,” refers to a person or thing nearer than that to which *ἐκεῖνος* refers.

- (1) It is used deictically of anything *at hand*.
- (2) It is used deictically of an opponent in a lawsuit, like *hic*.
Ἐξαγγελθέντος δ’ αὐτοῖς εὐρίσκουσι τὸν ἐν συνοικίᾳ (instead of αὐτόν, because he is in court). Æschin. I. 43.
- (3) In exclamations or questions it may refer to the second person.
E.g.: *Οὗτος σύ, heus tu. Οὗτος τί δράς; Hallo! what’s up?*
- (4) Sometimes, in the form of *οὗτοςί*, it betokens contempt.
- (5) (a) In contrast to *ὅδε*, it refers to “the foregoing” just mentioned. Cf. Æschin. I. 32.

To <i>this</i> they made the <i>following</i> reply.	Ἐφασαν πρὸς ταῦτα τάδε. Herodt. (Πρὸς ἐκεῖνα τάδε or ταῦτα = to that this.)
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This same speaker.	Ὁ αὐτὸς οὗτος ῥήτωρ.
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Where is the fellow? (previously mentioned).	Ποῦ ἔστιν οὗτος;
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All were at the siege save the Argives. <i>They</i> were left behind notwithstanding.	Ἐπολιόρκουν πάντες πλὴν Ἀργείων· οὗτοι δὲ ὅμως ὑπελείποντο.
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(b) Οὗτος, usurping the functions of ὅδε, refers to “the following.”

Ἐλεγον ταῦτα ὅτι . . .

Ἐθεασάμεθα γὰρ τοῦτο τῶν δεινῶν θεαμάτων· ἐπειδὴ . . .
Δεῖ ἐμὲ τοῦθ' ὑμῖν ἐπιδεικνύναι ὥς εἰσὶν οἱ κατὰ Δημοσθένους
ἔπαινοι ψευδεῖς. Æschin. Ctes. 50.

Καὶ ταῦτα ἤδη τὰ περὶ Μειδίου. Ibid. 52.

Τί γὰρ δεῖ νῦν ταῦτα λέγειν ἢ τὰ περὶ τὴν τοῦ τραύματος
γραφὴν ἢ τὰ περὶ τὴν Κηφισοδότου στρατηγίαν; Ctes. 51.

(c) In contrast to ἐκεῖνος, representing “the former,” οὗτος signifies “the latter.”

Again, ἐκεῖνος may refer to the *more distant* and mean “that” when οὗτος refers to the *nearer* and means “this.” Οὐ καλλίων
οὗτος ἢν ὁ καιρὸς ἐκείνου ἐν ᾧ. . . . Æschin. De Falsa 139.

Καὶ ἐκεῖνοι μὲν μετὰ ψηφίσματος οὗτοι δὲ ἄνευ ψηφίσματος
(those . . . these). Cf. Æschin. I. 26 and 42.

Ὡς τοῦτο μὲν ἀνδρὸς ὃν ἐκεῖνο δὲ γυναικός. The latter is characteristic of man, the former of woman.

(d) Referring to the “*last mentioned*,” οὗτος may be substituted for oblique αὐτός when the latter should come as *first word* of a clause, unless ἐκεῖνος be more appropriate. See § 450.

Οὗτος is sometimes found used as the equivalent of Latin *ille*, “the famous” (e.g. Socrates). So is ἐκεῖνος. But to indicate *hic*, “the defendant,” in court, οὗτος, not ἐκεῖνος, must be used.

Formed from οὗτος are τοιοῦτος, “such”; τοσοῦτος, *tantus*; τοσοῦτοι, *tot* or *tanti*; τηλικοῦτος, “so great” or “of such an age.” All these may refer to foregoing or following.

Further examples may be seen under § 523, and in Dem. Adv. Meidiam (XXI.), 208-213.

Ὅδε

§ 458. Ὅδε refers to—

(1) “This man here”—i.e. your humble servant.

(2) (Δεικτικῶς), the person or thing near at hand.

Hence ὅδε marks what is absolutely nearest.

Accordingly, ὅδε will be used of—

(3) What follows.

(4) Or what immediately precedes.

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The marshalling and equipment of both was *as described*.

Τάξις μὲν ἦδε καὶ παρασκευὴ ἀμφοτέρων ἦν. Thuc. V. 68.

DISTRIBUTED NOMINATIVE

§ 459. When two sets or classes of persons and their actions are contrasted, the distributed nominative is rendered in Latin by *alii . . . alii . . .*—e.g. *alii negant, alii affirmant*. These bipartite nominatives have a variety of forms in Greek.

(a) Οἱ μὲν . . . οἱ δέ . . .

(b) Ἐνιοὶ μὲν followed by ἄλλοι δέ or ἕτεροι δέ. Cf. Æsch. Tim. 49.

(c) Εἰσὶν οἱ . . . ἄλλοι δέ.

(d) Ἄλλοι μὲν . . . ἄλλοι δέ, rare in prose.

Vide Isoc. III. 18-21, a passage in which the rule of *one* is contrasted with the rule of *many*.

§ 460. When there are more than two sets or subdivisions the Greek renderings are equally varied—e.g.:

(a) Οἱ μὲν . . . οἱ δέ . . . οἱ δέ . . .

(b) Οἱ μὲν . . . οἱ δέ . . . ἄλλοι δέ . . . πολλοὶ δέ . . .

EXAMPLES

§ 461. Isoc. I. 15: Τὸ μὲν ἀνόητον, τὸ δὲ μανικόν. “The former is folly, the latter madness.”

Bacch. 907: Μυρίαὶ δὲ μυρίαῖσιν | ἐτ’ εἴς’ ἐλπίδες · αἱ μὲν | τελευτῶσιν ἐν ὄλβῳ | βρότοις αἱ δ’ ἀπέβησαν.

Ibid. 1133: Ἐφερε ἡ μὲν ὠλένην ἡ δ’ ἔχνος αὐταῖς ἀρβύλαις.

Ibid. 1131: Ἦν δὲ βοή | ὃ μὲν στενάζων αἱ δ’ ἠλάλαζον.

Æschin. Ctes. 42: Ἀνεκέρυττόν τινες οἱ μὲν ὅτι στεφανοῦνται ὑπὸ τῶν φυλετῶν, ἕτεροι δ’ ὑπὸ τῶν δημοτῶν · ἄλλοι δέ τινες ὑποκηρυζάμενοι τοὺς αὐτῶν οἰκίας ἀφίεσαν ἐλευθέρους. Cf. Ibid. 43: τοῖς μὲν κ.τ.λ.

Isoc. 15. 287: Οἱ μὲν γὰρ αὐτῶν ἐπὶ τῆς Ἐννεακρόνου ψύχουσιν οἶνον, οἱ δ’ ἐν τοῖς καπηλείοις πίνουσιν, ἕτεροι δ’ ἐν τοῖς σκιραφείοις κυβεύουσιν, πολλοὶ δ’ ἐν τοῖς τῶν αὐλητρίδων διδασκαλείοις διατρίβουσιν.

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DISTRIBUTION IN OBLIQUE CASES

§ 462. In the oblique cases the variety is even greater.

(α) Ἄτερος . . . ἕτερος.

Ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφίη ὁ νόμος ἑτέραν δὲ ὁ ῥήτωρ, τῷ τοῦ νόμου δικαίῳ χρὴ διδόναι τὴν ψῆφον.

(β) Ὁ μὲν . . . ὁ δέ . . . ὁ δέ.

Most of these claims I settled.

To *some* I paid the full amount, to others a portion; *others* I entreated to defer their claims; the complaints of *others* I settled as best I could.

Τὰ πλεῖστα τούτων διέλυσα, τοῖς μὲν ἅπαντ' ἀποτίνων, τοῖς δὲ μέρη, τῶν δ' ἀναβαλέσθαι δεόμενος, πρὸς δὲ τοὺς ὅπως ἡδυνάμην περὶ τῶν ἐγκλημάτων διαλλαττόμενος. Isoc. III. 33.

Cf. Andoc. Myst. 48: Ἦκον δὲ τῷ μὲν μήτηρ, τῷ δ' ἀδελφή, τῷ δὲ γυνὴ καὶ παῖδες, ἦν δὲ βοὴ καὶ οἶκος.

Isoc. Paneg. 182: Εἴη δ' ἂν τοῖς μὲν ἀδεῶς τὰ σφέτερα καρποῦσθαι, τοῖς δ' ἐκ τῶν ἀλλοτρίων μεγάλους πλούτους κατακτήσασθαι.

Isoc. III. 22: Καὶ τοὺς μὲν πείσαι, τοὺς δὲ βιάσασθαι παρὰ δὲ τῶν ἐκπρίσθαι. Cf. § 398.

(γ) Ἔστιν οὗς . . . ἄλλους.

Ἄλλος and Ἄτερος (*alius*, *ceteri*, and *reliquus*)

§ 463. Ἄλλος and ἕτερος divide between them the several functions of the Latin *alius*, *ceteri*, and *reliquus*. A synopsis of their mutual relations may be set forth as follows:

<p>Ἄλλος, other.</p> <p>1. Ἄλλος = <i>alius</i> (in singular and plural) as adjective and substantive—e.g.:</p> <p>Ἄλλοι, others.</p> <p>Ἄλλος οὐδεὶς, no one else.</p> <p>Ἄλλος τις, someone else.</p>	<p>Ἄτερος, other of two.</p> <p>1. Ἄτερος, <i>alius</i>, as.</p> <p><i>Predicative adjective</i>: different, other than, διάφορος.</p> <p><i>Attributive</i>: another, other—e.g. ἕτερα τοιαῦτα, ditto.</p>
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- "Ἄλλος, ἄλλοι—*continued*.
 2. *Alius alio*; *alii aliter*, etc.
 Phrases like foregoing are rendered by ἄλλος and one of its derivative adverbs—e.g. :
 "Ἄλλοι ἄλλη κατενεχθέντες.
 "Ἄλλος ἀλλαχοῦ.
 3. 'Ο ἄλλος = *reliquus*.
 Οἱ ἄλλοι = *ceteri, reliqui*.
 4. "Ἄλλος, besides. (This is idiomatic, but comparatively rare.) Cf. § 140.
 5. "Ἄλλα τε πολλὰ καί, of "general and particular." Cf. § 399.
 Also ἄλλως τε καί = especially.

- "Ἐτερος—*continued*.
Substantival : e.g. περὶ ἐτέρων.
 Οὐδεὶς ἕτερος, no one else.
 In Ctes. 138.
 "Ἐτερός τις, someone else.
 2. *Alius alium*, ἕτερος ἕτερον.
Alii alios, ἕτεροι ἐτέρους.
 3. 'Ο ἕτερος, *alteruter*, one or other of two.
 4. 'Ο ἕτερος, *alter*, other of two—e.g. :
 The *other* army = τὸ ἕτερον στράτευμα.
 The *rest* of the army = τὸ ἄλλο στράτευμα.

"Ἄλλος

§ 464. (1) *Alius*, substantive and adjective—e.g. others say = λέγουσιν ἄλλοι.

To Chabrias and others.

Χαβρία δωρεὰς ἔδοσαν καὶ ἄλλοις.

Besides this I have nothing to say.

Οὐκ ἔχω παρὰ ταῦτα ἄλλα φάναι.

If he went to no one else (never again to another).

Εἰ μηκέτι ὥς ἄλλον ἦκε.

FURTHER IDIOMS

(a) *Merely* (nothing but—i.e. *nihil aliud quam*), οὐδὲν ἄλλο ἢ.

On my *merely* asking a question.

Οὐδὲν ἄλλ' ἢ ἐρωτῶντος ἐμοῦ.

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This amounts to dictation from you (or "you are simply dictating to us").	Οὐδὲν ἄλλ' ἢ ἐπιτάττεις.
Merely on account of the difficulty.	Δι' ἄλλο μὲν οὐδὲν διὰ δὲ τὸ χαλεπὸν εἶναι.
(b) <i>Nemo alius</i> , ἄλλος οὐδεὶς. <i>Nihil aliud</i> , ἄλλο οὐδέν. Nor anyone else, οὐτ' ἄλλος οὐδεὶς, De Falsa 137 (same as οὐδεὶς ἕτερος. Ibid. 138).	
Nor have I made any other entry.	Οὐτ' ἄλλο γέγραφ' οὐδέν. Timarch. 45.
Known on no other count save that of the practice itself.	Οὐτ' ἀπ' ἄλλου γινωσκόμενος οὐδενὸς ἢ ἀπ' αὐτοῦ τοῦ ἐπιτηδεύματος. Ibid. 44.
(c) Anyone (someone) else, ἄλλος τις.	
Themselves and certain other persons.	Καὶ αὐτοὶ καὶ ἄλλοι τινες. Timarch. 58.
(d) A man of extraordinary power, δυνατὸς εἶπερ τις καὶ ἄλλος. Δυνατὸς ὡς οὐδεὶς ἄλλος. Εἰς ἀνὴρ πλεῖστα δυνάμενος.	
(e) As adjective in predicative position, ἄλλος = different (ἕτερος, διάφορος).	
He has become a different man unbeknownst to . . .	Ἄλλος γεγρονὼς λέληθε τὰ παιδικά.
Is death <i>ought else</i> but this? Phædo 64c.	ἼΑρα μὴ ἄλλο τι ὁ θάνατος ἢ τοῦτο; Nonne mors nihil aliud quam . . .?
§ 465. (2) <i>Alius alibi</i> , <i>alius aliter</i> , etc., <i>alius alium</i> . Cf. § 459 sqq.	
Some say one thing, others another.	Ἄλλοι ἄλλα λέγουσι.
In amazement they would say <i>one to another</i> .	Θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν. Conv. 220c.
Whatever through others he sees varying in different objects.	Ὅτι δ' ἂν δι' ἄλλων σκοπῇ ἐν ἄλλοις ὄν ἄλλο. Phædo 83B.

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They turned off in different directions (one one way, another another). Ἄλλος ἄλλη ἐτράπετο. Xen. Anab. IV. 8, 19.

§ 466. (3) Ὁ ἄλλος = *reliquus*, οἱ ἄλλοι = *ceteri*, τὰλλα = *cetera*.
The rest of the Amphiktyons. Οἱ δ' ἄλλοι Ἀμφικτύονες.
Very conspicuously more so than *the rest*. Πολὺ τῶν ἄλλων διαφερόντως. Æsch. De Falsa 80.
Regardless of everything else. Πάντων τῶν ἄλλων ἀμελήσαντες. Isoc. 4. 86.

Cf. Τοὺς δ' ἄλλους συμπρέσβεις κινδυνεύσειν ἔφη. Æschin. De Falsa 81.

§ 467. (4) Idiomatically, though not so frequently, ἄλλος = "*besides*"; more frequently = "*in general*." Cf. § 140.

Citizens and aliens *besides*. Ὑπὸ τῶν πολιτῶν καὶ ἄλλων ξένων. Gorg. 473c.
For man and animals *in general*. Ἀνθρώποις καὶ τοῖς ἄλλοις ζώοις.
About justice and virtue *in general*. Περὶ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς. Crito. 53E.
There was no grass nor tree either. Οὐ γὰρ ἦν χόρτος οὐδ' ἄλλο δένδρον.
Health, beauty, and strength *in general*. Ὑγίεια καὶ κάλλος καὶ ἡ ἄλλη ῥώμη.

§ 468. (5) Ἄλλα τε πολλὰ καὶ οἱ τά τε ἄλλα καὶ . . . "in general," "generally speaking" (with a *particular* application to follow). See also § 399.

Besides other marvellous doings, on one occasion . . . Θαυμάσιά τε εἰργάζετο τά τε ἄλλα καὶ ποτε . . .
Among the *many* ridiculous pranks of Timarchus there is one I will relate. Πολλὰ μὲν οὖν καὶ ἄλλα καταγέλαστα πέπρακται Τιμάρχῳ · ἐν δὲ καὶ διηγῆσασθαι ὑμῖν βούλομαι.

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Such combinations secure advantages in states <i>generally speaking</i> , but in monarchies they are risky.	Αἱ δὲ τοιαῦται συστάσεις ἐν μὲν ταῖς ἄλλαις πολιτείαις πλεονεκτοῦσι ἐν δὲ ταῖς μοναρχίαις κινδυνεύουσι. Isoc. III. 54.
Especially since (often with genitive absolute).	Ἄλλως τε καί = <i>præsertim</i> .
<i>Præsertim cum</i> .	Ἄλλως τ' ἐπειδή.

Ἄλλως

§ 469. (1) Used like *alius*, substantive.

Thuc. II. 37: Χρώμεθα πολιτεία παράδειγμα μᾶλλον αὐτοὶ ὄντες τινὶ ἢ μιμούμενοι ἑτέρους (rather than imitators of *others*—i.e. foreigners).

Andoc. De Pace: Πόλεμον ποιούμεθα δι' ἑτέρους (on account of *others*—i.e. strangers).

Lys. Mant. passim—e.g. 21: Οὐ γὰρ ἕτεροι ἀλλ' ὑμεῖς κριταί.

Andoc. De Pace 58: Οὓς οὐδεὶς ἀπώλλυεν ἢ ἐγὼ μὴ εἰπὼν ὡς ἕτεροι ἤμαρτον (*other people* were in fault).

Isoc. XV. 290: Μηδὲ ζητεῖν ἑτέρων ἄρχειν (to rule over *others*).

Isoc. XV. 300: Ἦδιον ἂν ὑπ' ἀνδρὸς Ἀθηναίου ζημιωθείεν ἢ διὰ ἑτέρων ὁμότητος εὖ πάθοιεν (i.e. foreigners).

Isoc. Paneg. 8: Περὶ ᾧ ἕτεροι (i.e. ἄλλοι τινές) πρότερον εἰρήκασιν.

Ibid.: Ταύτην γὰρ οἰκοῦμεν οὐχ ἑτέρους ἐκβαλόντες οὐδ' ἐρήμην καταλαμβάντες.

Ibid. 57: Τοὺς ὑφ' ἑτέροις ὄντας [i.e. under *foreign* control (sway)]. Cf. § 154.

Thuc. V. 97: Καὶ ἀσθενέστεροι ἑτέρων ὄντες (weaker than *others*).

Thuc. V. 108: Τῆς δὲ γνώμης τῷ συγγενεῖ πιστότεροι ἑτέρων ἐσμέν (more faithful than *others*).

Thuc. II. 15: Ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἑτέρων μᾶλλον Ἀθηναίοις τοῦτο.

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Thuc. II. 35: Ἐπαινοὶ περὶ ἐτέρων λεγόμενοι (praise of others).

Thuc. IV. 92: Ἐπικινδυνότερον ἐτέρων τὴν παροίκησιν τῶνδε ἔχομεν.

Æschin. Tim. 18: Οὐκέτι ἐτέρῳ διχλέγεται ἀλλ' ἤδη αὐτῷ Τιμάρχῳ.

Ibid. 47: Ὡς Τιμάρχῳ χαρίτας ἀποδιδούς ἐτέροις δ' ἐπίδειξιν ποιούμενος ὥς. . . .

Ibid. 75: Μειράκιον τὴν ὄψιν ἐτέρων διαφέρων (a youth of distinguished appearance).

N.B. Ἐτερος emphasizes the foreign element, the *outside* relation; ἄλλος marks otherness, and rather applies to persons and things *other than* those mentioned or alluded to. In philosophic language there is scarcely any difference between ἀλλοίωσις and ἐτεροίωσις; there is μεταβολή change in both. In Aristotle ἐτερότης is generic difference.

§ 470. (2) Ἐτερος used like *alius*, adjective.

(a) Other, another.

Lys. X. 15: Βούλομαι οὖν καὶ ἐξ ἐτέρων νόμων περὶ τούτων διδάξαι (*ex aliis legibus*).

Lys. X. 16: Λέγε ἕτερον νόμον (*aliam legem lege*).

Isoc. Paneg. 21: Οὐδεὶς γὰρ ἂν ἐτέρα πόλιν ἐπιδείξειε τοσοῦτον . . . ὅσον ἡμετέραν (*aliam urbem*).

Ctes. 47: Ἐτέρα γὰρ γέγραφα μαρτυρίαν (another . . .).
Τί ἂν εἴποις αὐτὸς περὶ ἐτέρου ἀνθρώπου;

Cf. also: Ἐτερον τοιοῦτον and ἕτερα τοιαῦτα = ditto—i.e. another such.

Ἐτεροι τοιοῦτοι = *alii similes*, others of the same sort.

Ἐτερον τοσοῦτον = as much again, item.

The defendant T. and other speakers of that ilk.	Τίμαρχος οὕτως καὶ ἕτεροι τοιοῦτοι ῥήτορες.
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(b) Other in the sense of *different*. In this sense ἄλλος is also used (ἄλλοι τῶν Ἀθηναίων, differing from Athenian), but by no means so frequently as ἕτερος. Plato has χατέρους ἄλλους

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πόνους = and other toils of a different kind. Φίλους ἐτέρους τῶν νῦν ὄντων (Thuc.).

- § 471. (3) (α) *Alius alii alio* (præstat).
 (β) *Alium . . . alium* (bipartite accusatives). Cf. § 462.

EXAMPLES

(α) Bacch. 903: "Ἐτερα δ' ἕτερος ἕτερον ὄλβῳ καὶ δυνάμει παρήλθεν.

Thuc. VII. 64: Εἰ τίς τι ἕτερος ἐτέρου προφέρει.

Ταῦτ' εὐδοκιμεῖ παρ' αὐταῖς ἦν μηδὲν ἕτερος ἐτέρου πλέον ἔχῃ. Isoc.

Æschin. Tim. 95: "Ἐτερον ἐφ' ἐτέρῳ ἐπίταγμα ἐπέταττε (demand on demand).

Hec. 690: "Ἐτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ.

Thuc. "Ἐτεροι ἐτέρων ἄρχουσι.

Alcest. 893: Συμφορὰ δ' ἐτέρους ἐτέρα πιέζει.

Cf. also: 'Η δ' ἐτέρα τὴν ἐτέρα ν ὠθείτο (only two in question).

(β) Instances of bipartite accusatives. For the distributed or multipartite nominative, see § 459 sqq.

Ctes. 16: "Ὅταν δὲ ἐτέρα ν μὲν φωνὴν ἀφίῃ ὁ νόμος ἐτέρα ν δὲ ὁ ῥήτωρ τῷ τοῦ νόμου δικαίῳ χρὴ διδόναι τὴν ψῆφον.

Plato, Apol. 18D: 'Αξιῶσατε οὖν καὶ ὑμεῖς δίττους μου (two sets of accusers) τοὺς κατηγοροὺς γεγονέναι, ἐτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἐτέρους δὲ τοὺς πάλαι. For multipartite oblique cases, see § 462 and § 398.

Antiph. Chorea. 13: "Ἐτι δὲ πρὸς τούτῳ δύο ἄνδρας τὸν μὲν 'Ερεχθίδος 'Αμυνίαν, τὸν δ' ἕτερον τῆς Κεκροπίδος. ('Ο ἕτερος = other of two).

Isæus. Kir. 35: Οἰκίας δ' ἐν ἄστει δύο τὴν μὲν μίαν μισθοφοροῦσαν, τὴν δ' ἐτέρα ν ἐν ᾧ αὐτὸς ᾧκει.

Æsch. Tim. 101: 'Απέδοτο ἃ ἦν αὐτῷ κτήματα, ἄνευ τῶν ἀρτίως εἰρημένων, χωρίον Κηφισιάσιν, ἕτερον (ἀγρὸν) 'Αμφιτροπήσιν, ἐργαστήρια δύο, ἐν μὲν ἐν Αὐλῶνι ἕτερον δ' ἐπὶ Θρασύλλῳ.

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The following is an example of bipartite nominative :

Antiph. Herod. 91 : Τὸ ἀδίκως ἀπολῦσαι ὀσιώτερον τοῦ μὴ
δικαίως ἀπολέσαι : τὸ μὲν γὰρ ἀμάρτημα μόνον ἐστί, τὸ δ'
ἕτερον καὶ ἀσέβημα. See also §§ 459, 461.

N.B. Where there is mention of two, then we may have εἷς, or
ὁ μὲν, followed by ὁ ἕτερος (*alter*).

§ 472. (4) Ὁ ἕτερος, *alter*, the other individual ; οἱ ἕτεροι, *the other class*, or party where *only two* are mentioned.

Thuc. V. 75 : Πλειστοάναξ ὁ ἕτερος βασιλεύς.

One of two alternatives = δυοῖν θάτερον.

Andoc. De Pace. 28 : Δεῖ δυοῖν θάτερον ἐλέσθαι.

Andoc. Myst. 57 : Εἰ μὲν ἦν δυοῖν θάτερον ἐλέσθαι.

Isoc. Phil. 86 : Πρὶν ἂν λάβῃ τις τοὺς Ἑλληνας δυοῖν θάτερον
ἢ συναγωνιζομένους ἢ πολλὴν εὐνοίαν ἔχοντας τοῖς πραττομένοις.

Androm. 283 : Δυοῖν δ' ἀνάγκη θατέρῳ λιπεῖν βίον. Et alibi
passim.

Θάτερον is also a euphemism for κακόν—e.g. To make matters
worse = πλεον θάτερον ποιεῖν. Cf. also : Παθεῖν μὲν εὖ παθεῖν δὲ
θάτερον. Vide § 332.

Isoc. Paneg. 177 : Προστάγματα τὰ τοὺς ἑτέρους ἐλατ-
τοῦντα.

Plato, Rep. II. 364 : Ὁμολογοῦντες αὐτοὺς ἀμείνους εἶναι
τῶν ἑτέρων—i.e. better than the other class.

(5) Ὁ ἕτερος, *alteruter*, one or other of two.

Herodt. II. 104 : Οὐκ ἔχω εἰπεῖν ὁπότεροι παρὰ τῶν ἑτέρων
ἔμαθον—i.e. *utri ab utris didicerint haud possum dicere*.

Æd. Col. 497 : Σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.

Ἕκαστος

§ 473. Ἕκαστος, “each,” “every,” is both adjective and
substantive.

Rulers in the several states.

Οἱ ἄρχοντες ἐν ταῖς πόλεσιν
ἐκάσταις.

Concerning each art.

Περὶ ἐκάστης τῆς τέχνης.

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A resolution was passed in favour of the <i>status quo</i> (i.e. that they retain each their own).	Ἔδοξεν ἑκάστους ἔχειν τὰ ἑαυτῶν.
Concerning all things, collectively and individually.	Περὶ πάντα καὶ καθ' ἕκαστον.
Three by three, <i>trini</i> .	Κατὰ τρεῖς.
Day by day (from day to day).	Καθ' ἑκάστην ἡμέραν or καθ' ἑκάστην τὴν ἡμέραν.
To embrace the several varieties in a single concept.	Μία ἰδέα καθ' ἐν ἕκαστον περιλαμβάνειν.

§ 474. The following are worthy of notice :

(a) *Εἰς ἕκαστος*, each individually, one by one.

They slew them one by one. Ἐνα ἕκαστον ἀπέκτειναν.

(b) *Αὐτὸς ἕκαστος*, each (acting) for himself, each severally—
e.g. :

Thuc. II. 15: Ἄλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο.

(c) *Ἐν μέρει ἕκαστος*, each in turn.

To conquer each nation in turn. Ἐν μέρει ἕκαστον τῶν ἐθνῶν χειροῦσθαι. Isoc. Paneg. 164.

Derivatives are: *Ἐκάστοτε* = "on each several occasion"; *ἐκασταχοῦ* = "at each place"; *ἐκασταχόσε* = "in each several direction."

§ 475. *Ἀμφότερος*, both; *ἑάτερος*, each singly (of two); *ἀμφότεροι*, ambo; *συναμφότερος*, both taken together.

The land forces of both. Ὁ ἐκ γῆς πεζὸς ἀμφοτέρων.

Being desirous of your preservation to the advantage of us both. Βουλόμενοι χρησίμως ὑμᾶς ἀμφοτέροις σωθῆναι. Thuc. V. 91.

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Both together fell little short of two hundred.	Βραχὺ ἀπέλιπον συναμφότε- ροι διακόσιοι γενέσθαι.
Both, now combined, effected the overthrow of the Argive democracy.	Συναμφότεροι ἤδη καὶ τὸν ἐν Ἄργει δῆμον κατέλυσαν. Thuc. V. 81.
The generals of each of the two peoples.	Οἱ στρατηγοὶ ἐκατέρων.
When each side claimed vic- tory.	Ὅτε αὐτοὶ ἐκάτεροι ἠξίωσαν νικᾶν.
Each side taking the field with 1,000 men.	Στρατεύσαντες χίλιοι ἐκάτε- ροι.
Cf. also: Ὁ δημιουργὸς ἐκατέρου τοῦ σκεύους. Εἴ ποθεν τινα ὠφελίαν ἐκάτεροι ἠλπιζον προσλήψεσθαι, and βοή ἀφ' ἐκατέρων.	
§ 476. Ἄμφω, "both," is poetical—e.g.: Παίδων τίς οὖν ἤκουσε τάδε; ἄμφω γ' ὁμοίως. Οὐδέτερος, μηδέτερος = neither (Latin <i>neuter</i>).	
At first remaining <i>neutral</i> they remained inactive.	Τὸ μὲν πρῶτον οὐδετέρων ὄντες ἡσύχαζον. Thuc. V. 84.
<i>Neutral</i> = μετ' οὐδετέρων = μηδὲ μεθ' ἐτέρων.	
The ancient ban (pledge) that neither party do inhabit the place. Thuc. V. 42.	Ὅρκοι παλαιοὶ μηδετέρους οἰκεῖν τὸ χωρίον.

CHAPTER XIX
TENSE AND VOICE

TENSE

§ 477. ALL the idiomatic uses of the various tenses of the Indicative are derived from the fundamental stem-meaning of *present*, *aurist*, and *perfect*.

Present stems (and all derivative tenses) mark *action going on*, *evolving* itself (whether it be momentary or continuous, single act, or habitual occurrence).

Aurist stems (and derivative tenses) mark *action concluded*—i.e. action that has reached a definite stage of development.

Perfect stems (and derivative tenses) mark the state *resulting* from the concluded act (resultant static).*

If these principles are thoroughly assimilated no difficulty will be experienced in the selection of the appropriate tense in translation from English.

§ 478. *In all moods other than the Indicative*—i.e. in the Imperative, Subjunctive, Optative, and Infinitive—the differences between present, aurist, and perfect are only *stem* differences, and do not imply difference of time.

If, following Heraclitus and Bergson, one chooses to look on phenomena as perpetual flux or perpetual evolution, it is possible to represent action pictorially as motion in a straight line. Accordingly, action *evolving itself* may be compared to motion in a straight line, and *present* stems may be described as *linear*, *aurist* stems as *punctiliar* (i.e. *at a point* or stage of development which to ordinary minds is a *conclusion* reached). This terminology has the merit of novelty and picturesqueness.

By way of corollary some idiomatic applications of the foregoing principles are added here.

* For confirmation of theory propounded here, see a series of articles in old *Classical Review* for 1895, vol. ix., 289H, 342H, 444H. "German Opinion on Greek Jussives."

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(A) IMPERATIVE MOOD

§ 479. A schoolmaster observes a boy in *the act of speaking* to his neighbour, or just ready to do so. The schoolmaster will say: “Keep silence!” Σίγα, μὴ λάλει.

The same schoolmaster at the beginning of class, while all are quiet, is desirous of preserving absolute silence. He will say: “Keep silence!” Σιγήσατε. He has *in mind* action as a whole—i.e. concluded.

Again, a speaker noticing a disturbance *in progress* will say: “Do not interrupt!” Μὴ θορυβεῖτε.

The same speaker wishing to *forestall* all disturbance at the outset, and to preclude wholly the *execution and completion* of any attempt at disorder, will say: “Do not interrupt!” Μὴ θορυβήσητε.

Again we should say: “Be favourable,” εὖ φρόνει. “Lend your support,” εὖ φρόνησον.

Or: “Have sense,” εὖ φρόνει. “Use your common sense,” εὖ φρόνησον.

Seeing that in English scarcely any difference is made between these formulæ of command and prohibition, the writer of Greek prose will have to take into consideration the attitude of the person issuing the command or prohibition. He must infer whether at the time of giving the order the speaker has in his mind the *act as going on* or whether he contemplates it as accomplished—i.e. as *a whole act*, or at least at a particular stage of accomplishment. In the majority of cases, in translating *from* English, present or aorist forms may be used indifferently.

(B) INFINITIVE MOOD

§ 480. The Aorist marks the act at its conclusion, when it has reached a stage of development; the Present describes the act as *going on* or *in progress, developing*. The *Inceptive Aorist* is so called because it marks the *entrance* into a state—i.e. *the end of the beginning*, as contrasted with the mere predication of a particular state or condition. Hence the following idioms:

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§ 481. ἄρχειν to rule, ἄρξαι to get office; ἀσθενεῖν to be ill, ἀσθενῆσαι to fall ill; βασιλεύειν to be king, βασιλεῦσαι to become king; βουλεύειν to be a senator, βουλευσάμενος to take counsel; γελᾶν to laugh, γελάσαι to burst into a laugh; γραμματεῦω I am clerk, ἐγραμμάτευσα I acted as clerk. Ὁ γεγραμματοτεκνὸς Αἰσχίνης, ex-clerk Æschines. Δοκεῖν to seem good, δόξαι to be resolved (impersonal); ἔχειν to have, σχεῖν to get; ἐκφεύγειν to flee, ἐκφυγεῖν to escape; θαρρύνειν to have courage, θαρσύνειν to get (take) courage; μειδιᾶν, to smile, μειδιάσαι to burst into a smile; μανθάνειν to learn, μαθεῖν to understand; πείθειν to urge, πείσαι to prevail on; πλουτεῖν to be rich, πλουτήσαι to become rich; φαίνεσθαι to appear, φανῆναι to be seen to be; φοβεῖσθαι to fear, φοβηθῆναι to get into a panic; δεδιέναι to be in a *state* of panic.

VOICE

It is proposed to discuss here, *firstly*, dissimilarities in the use of the active and passive voices in Greek and English respectively.

Secondly, an attempt is made to clear away, or at least diminish, the ambiguity and confusion arising from the *identity of form* and *diversity of meaning* observable in—

- I. Present and Imperfect *Middle and Passive*.
- II. Perfect *Passive* and Perfect *Middle*.
- III. Future *Passive* and Future *Middle*.
- IV. Deponents *Passive* and *Middle*.

DISSIMILARITIES IN THE USE OF ACTIVE AND PASSIVE

§ 482. (a) The personalizing tendency of Greek and the personifying tendency of English have been already illustrated under the Principle of Directness (Part II., §§ 321 sqq.).

Greek preference for personal constructions is further seen in the *frequent use of the active voice where in English the passive is more suitable*, as the following examples show :

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When the door was opened.	Ἐπειδὴ τὴν θύραν ἀνέφξέ τις.
He ordered the door to be shut.	Συμφράξαι ἐκέλευσε τὴν θύραν.
It will be said.	Ἐρεῖ τις oftener than εἰρήσεται.
It may be known in this way.	Γνοίη δ' ἄν τις οὕτως.
The poetry of Hesiod may be cited in proof.	Σημεῖον δ' ἄν τις ποιήσαιο τὴν τοῦ Ἑσιόδου ποίησιν.
When they became aware of the fact, and it was pointed out to them.	Ὡς δ' ᾔσθοντο καὶ τις αὐτοῖς ἐδήλωσε.
You pass a law that such persons be put to death.	Νόμον τίθεσθε τοιούτους ἀποκτείνειν.
They demanded that those places should be restored.	Ἡξίουν τὰ χωρία ἀποδοῦναι.
By the terms of the treaty Nisæa was to be restored.	Εἰρημένον ἐν ταῖς σπονδαῖς Νίσαιαν ἀποδοῦναι.
Let the drug be brought if ground.	Ἐνεγκάτω τις τὸ φάρμακον εἰ τέτριπται. Plato, Phædo.
The dismantling of Panactum which should have been surrendered standing.	Πανάκτου καθαίρεσις ὃ ἔδει ὀρθὸν παραδοῦναι.
The persons we expected to be sent.	Οὓς ᾔξιοῦμεν πέμψαι (= οὐκ ἐπίδοξοι ᾗσαν πεμφθῆναι).
But he is hated and feared and envied, even by some of those who now seem quite friendly to him.	Ἀλλὰ καὶ μισεῖ τις ἐκεῖνον καὶ δέδιεν καὶ φθονεῖ καὶ τῶν πάνυ νῦν δοκούντων οἰκείως ἔχειν αὐτῷ. Phil. I. 8. Vide § 183.
For he is convicted, not by my impeachment, but by the public accounts.	Αἶρεῖ γὰρ αὐτὸν οὐχ ἡ κατηγορία ἢ ἐμὴ ἀλλὰ τὰ δημόσια γράμματα. Cf. § 324.

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When laws are well kept.

Ὅταν τις τοὺς νόμους σώζῃ
καλῶς.

§ 483. (b) This preference for personal agency will sometimes lead to change of subject and a break in a Greek sentence, where English, by recourse to the passive voice, retains the same subject and avoids the break.

Shortly after, he set sail for the Hellespont, at the beginning of winter, but was observed by the Athenian look-out, who signalled to the generals.

Μετ' ὀλίγον δ' εἰς Ἑλλάσπον-
τον εἰσέπλει ἀρχομένου χει-
μῶνος· κατιδὼν δ' ὁ Ἀθη-
ναίων ἡμερόσκοπος ἐσήμνη-
τοῖς στρατηγοῖς. Better
than ὁφθεῖς δ' ὑπὸ τοῦ τῶν
Ἀθ. ἡμεροσκ. ἐξηγγέλθη
(ἐσημάνθη) τοῖς στρατηγοῖς.

§ 484. (c) A few Greek verbs, though active in form, are also used idiomatically as passives of certain other verbs. Thus ἐκπίπτειν and φεύγειν, to be banished, are used as the *passives* of ἐκβάλλειν and φυγαδεύειν, to banish. So, too, φεύγειν, to be prosecuted, or to be defendant in a suit; διώκειν, to prosecute; ἀποθνήσκειν, to be slain; ἀποκτείνειν, to slay.

Likewise εὖ or κακῶς ἀκούειν, to be well or ill-spoken of, are used as passives of εὖ or κακῶς λέγειν, to speak well or ill of. And εὖ or κακῶς πάσχειν is the passive of εὖ or κακῶς ποιεῖν.

Similarly: I am punished, δίκην δίδωμι. I punish, δίκην λαμβάνω.

He was appointed king, βασιλεὺς κατέστη: they made him king, βασιλέα κατέστησαν αὐτόν.

§ 485. The following verbs likewise draw on others to supply their passive forms: Τιθέναι, to place; κείσθαι, to be placed. Αἰρεῖν, to seize, convict; ἀλίσκεσθαι, to be seized, caught, convicted. But αἰροῦμαι, I choose. Πληγὰς δοῦναι, to beat; πληγὰς λαμβάνειν, to be beaten.

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MIDDLE AND PASSIVE

It is *only in the aorist* that the passive voice possesses forms distinct from those of the middle. Such forms as ἐξεπλάγην, διεφθάρην, are exclusively passive, as also those in -θην. (For the slight encroachment of the middle on the latter forms, see § 506, Deponents Passive and Middle.)

The resulting identity of form with diversity of meaning is often a source of confusion to the beginner.

I. PRESENT AND IMPERFECT MIDDLE AND PASSIVE

§ 486. With regard to tenses derived from present stems—namely, the present and imperfect—the difficulty of distinguishing between middles and passives of same form to a great extent disappears, partly because certain verbs are used only in *middle voice*—e.g. βούλομαι, I wish; δύναμαι, I am able; ἡδομαι, I rejoice; οἴχομαι, I am off, etc.—partly because others have *no middle in use* (cf. § 489).

Again, others have the middle *appropriated* to render an idea quite distinct from that of their active forms, such as φράζομαι, I mark; ποιούμαι, I make or win for myself (very seldom used passively); αἰροῦμαι, I choose; δανείζομαι, I borrow; ἄπτομαι, I lay hold of.

Hence the difference of meaning between many active and middle forms—e.g. Αἰσχύνω, I disgrace; αἰσχύνομαι, I am ashamed. Δανείζω, I lend; δανείζομαι, I borrow. Σπένδω, I pour; σπένδομαι, I make a truce.

§ 487. Where the middle form does double duty, and is capable of conveying *an active or passive meaning*, the context exhibiting the nature of the action described by the verb will generally be a sufficient guide for present and imperfect. Thus:

I get my boy taught.

Διδάσκομαι τὸν παῖδα.

I am taught by the boy.

Ὑπὸ τοῦ παιδὸς διδάσκομαι.

Observation and attention will soon teach the student the verbs that bear such double meaning in *present* and *imperfect*.

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II. PERFECT MIDDLE AND PERFECT PASSIVE

§ 488. Far greater is the confusion arising from the identity of form between the perfect *middle* and the perfect *passive*. Thus :

Τοῦτο πεποίηται, he has done this, *or* this has been done.

Τοῦτο ἔσκεπται, he has considered this, *or* this has been considered.

Τοῦτο εἴργασται, he has accomplished this, *or* it has been accomplished.

Τετίμηται ἐκεῖνος, he has been honoured, *or* he has assessed (the penalty).

Δεδιήτηται, arbitration has been made, *or* he has resided.

To obviate the possibility of confusion arising from this identity of form, verbs which take the so-called perfect passive may be divided into the three following classes: (A) active verbs with *no middle* in use; (B) active verbs *with middle* in use; (C) *deponents*.

A. ACTIVE VERBS CAPABLE OF A PASSIVE MEANING WITH NO MIDDLE (PRESENT OR AORIST) IN USE

§ 489. The p.p. (perfect passive) of such verbs is invariably *passive in meaning*. Appended is a list of the more important verbs belonging to this class.

*Αγνυμι (ἔαγμαι), ἀγνοέω, ἀδικέω, ἀκριβόω, ἀναγιγνώσκω, ἀνοίγνυμι, ἀνύω finish (ἤνυσμαι), ἀπαγορεύω (ἀπείρημαι), ἀπατάω, ἀπεικάζω, ἀρπάζω. Βάπτω, βλάπτω, βλέπω, βοάω. Γελάω, γιγνώσκω. Δάκνω, δείκνυμι, δειπνέω, δηλόω, δίδωμι, διώκω, δικαιόω, δοκέω, δοκιμάζω, δράω. Ἐάω (εἴᾱμαι), ἐθίζω (εἴθισμαι), εἴργω, ἐλαύνω (ἐλήλαμαι), ἔλκω (εἴλκυσμαι), ἐμέω (ἐμήμεσμαι), ἐνοχλέω (ἠνώχλημαι), ἐμποδίζω (ἐμπεποδισμένος), ἐξετάζω, ἐπαινέω (ἐπήνημαι), ἐρεθίζω, ἐσθίω (ἐδήδεσμαι), εὐεργετέω, εὐνομέω, ἔχω (ἔσχημαι, M. but P. in comp.), εὐρίσκω, ἐπισκιάζω, εὐτυχέω. Ἡδύνω. Ζημιόω. Θάπτω, θαυμάζω, θεραπεύω, θηλύνω (τεθήλυμαι), θηρεύω (τεθήρευμαι rare), θλάω (τέθλασμαι), θραύω bruise, θλίβω (τέθλιμμαι) press or pinch. Κάμπτω,

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κατάγνυμι, καταφρονέω, κελεύω, κεντέω goad, κεράννυμι (κέκραμαι), κηρύττω, κλάω break, κλείω (also κλήω) shut, κλέπτω, κολούω dock, κόπτω, κορέννυμι, κτίζω, κωλύω. Λέπω to peel, λέγω (εἶρημαι). Μανθάνω, μαραίνω, μαρτυρέω, μηνύω, μαιίνω, μίγνυμι, μισέω, μνημονεύω. Νέω (νένησμαι) “to heap,” late in sense of “to spin,” νομίζω. Ξηραίνω, ξύρω. Ὀμαλίζω to level, ὀμνυμι—e.g. ὁμώμοται (but compounds have perfect passive middle), ὁμοιόω, ὁράω, ὀρύττω (ὀρώρυγμαι), ὀφλισκάνω (ὥφλημαι). Παρανομέω, παλαιώ wrestle, παίζω, παροινέω, περαίνω (πεπέρασμαι), πέττω to cook (πέπεμμαι), πετάννυμι spread (πέπτᾱμαι), πιαίνω (πεπίασμαι), πρίω to saw (ἔπρισμαι), ποικίλλω, πηδάω, ποθέω, πνίγω choke, πίμπρημι burn (πέπρημαι), πίνω (πέπομαι), πιέζω, πιπράσκω sell (πέπρᾱμαι), πλέκω, πλέω, πλήττω = τύπτω (πέπληγμαι), πνέω, πολεμέω, πολιορκέω. Ῥάπτω, ῥίπτω (ῥριμμαι). Σάπτω (σέσακται), σιγάω, σκάπτω, σιωπάω, σκεδάννυμι, σκώπτω (ἔσκωμμαι), σπείρω, σπεύδω (ἔσπευσμαι), στέργω, στερέω, συλάω, συλλέγω, στρεβλόω, στίζω, σφάζω. Ταράττω, τελέω, τέμνω (τέτμημαι, τέμνομαι occurs as *middle* in Polybius), τήκω, τιτρώσκω, τιτράω to bore (τέτρημαι), τρέχω, τρώγω, τοξεύω (late middle), τραχύνω, τύφω to smoke (τέθυμμαι). Ὑβρίζω. Φθείρω (ἔφθαρμαι), φθίω to waste (ἔφθιμαι), φιλέω, φύρω to mix. Χέω. Ψύχω. Ὠθέω (ἔωσμαι).

B. ACTIVE VERBS WITH MIDDLE IN USE

§ 490. (1) Of these active verbs with middle in use, the perfect passive may be *passive* or *active in meaning*. The perfect passive of the *active* forms will be *passive* in meaning; the perfect passive of the *middle* forms will be *active* (or middle) in meaning.

§ 491. (a) In some instances, besides the grammatical differences of *voice*, there is also a difference of *sense* derived from the active and middle forms respectively—e.g.:

Δεδάνεισται, “it has been lent,” or “he has borrowed.”

Δεδιήτηται, “arbitration has been given,” or “he has resided.”

Τετίμημαι, “I have been honoured,” or “I have assessed the penalty.”

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Γέγραπται, "it has been written," or "he has indicted."

Δεδίκασται, "it has been judged," or "he has been to law."

Ἦπυγμαι (late passive), "I have been urged," usually "I have hurried."

Βεβούλευται, "the plan has been settled," or "he has deliberated."

Ἡύξηται, "has grown" (*crevit*), or "has been increased" (*auctus est*).

Κέχρημαι, "I have used," or "I have consulted" (oracle).

Κέχρηται, "answer has been given" (by oracle).

Ἐψηφίσται, "he has voted," or "it has been voted."

Ἐψευσμαι, "have lied," or "been deceived."

Πέφασμαι, "have appeared," or "been shown."

Μεμίσθωμαι, "I have hired," or "have been let."

Μισθοῦν, to let, *locare*; μισθοῦσθαι (mid.), to hire or rent, *conducere*.

Cf. also ἀποκέκριμαι, *passive* of ἀποκρίνω, separate, *discerno*; and *perfect middle* of ἀποκρίνομαι, *respondeo*. Ἠρημαι, have chosen (rarely "been chosen") or *been* taken—e.g. in Plato one finds ἡρήσθαι κλοπεύς = ἐαλωκέναι κλοπεύς = . . . convicted as thief. Cf. also αἰροῦντες ἡρήμεθα, of captors caught.

§ 492. (b) Other perfects of this class are *both active and passive in meaning*. Such are τέτριμμαι (occurs only once as middle), τετείχισμαι, συνείλεγμαι (mostly passive), ἐσχημάτισμαι, τέτραμμαι (τρέπω).

To the above list must be added: (Ἄγω) ἦγμαι, generally passive (προῆγμαι, active in Dem. 54. 23, and ἡγμένος = having married *semel apud Joseph.*), (αἰρέω) ἦρημαι, (ἀποκρίνω) ἀποκέκριμαι, (ἀπορέω) ἠπόρημαι, (ἄπτω, fasten, kindle, and ἄπτομαι, touch) ἦμμαι, (ἀφίημι) ἀφείμαι. (Διακονέω) δεδιακόνημαι, (διακρίνω) διακέκριμαι, rare in middle, (διαλαμβάνομαι) διαλελημένος occurs in active, but is mostly passive, (διαλέγω) διείλεγμαι, (διοικέω) διώκημαι. (Εἰσφέρω) εἰσενήνεγμαι, (ἐρείδω) ἐρήρισμαι, (εὕρισκω) εὔρημαι, (εὐτρεπίζω) ηὐτρέπισμαι. (Ζώννυμι) ἔζωσμαι. (Θύω) τέθυμαι. (Κλαίω) κέκλαυμαι, (κοιμάω) κεκοίμημαι, (κλίνω) κέκλιμαι, late middle, (κομίζω) κεκόμισμαι, (κυκλόω) κεκύκλωμαι. (Ναυπηγεῖσθαι) νεναυπηγήσθαι, mostly passive, active once in

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Diod. Sic. (ὁμολογέω) ὁμολόγηται, (ὀρίζω) ὥρισμαι. (Παιδεύω) πεπαίδευμαι, (παύω) πέπαυμαι, (πείθω) πέπεισμαι, (περιβάλλω) περιβέβλημαι, (πλάζω) πέπλασμαι, (πονέω) πεπόνημαι, (ποιῶ) πεποίημαι, (πράττω) πέπραγμαι, passive; it is also middle of πράττομαι, to exact. (Σπένδω) ἔσπεισμαι, once middle, Eur. Med. 1140, (σπουδάζω) ἐσπούδασμαι, passive, but διεσπούδασται occurs as middle in Demosthenes, (στρέφω) ἔστραμμαι, always passive = "turned," but κατέστραμμαι occurs active as "I have overthrown." (Τρέπω) τετραμμένος, turned and *conversus*, (τιμωρέω) τετιμώρημαι.

§ 493. (2) Or the perfect passive of this class may be *passive only*, notwithstanding the existence of active and middle forms in present tense. In these stems active force predominates over the middle.

Such are: Ἀγγέλλω, ἀγείρω, αἰσχύνω, ἀλλάττω, ἀμάω mow, ἀμφιέννυμι (e.g. ἡμφιεσμένος), ἀναλίσκω, ἀνδραποδίζω. Διδάσκω, δουλόω. Ἐγείρω (ἐγήγερμαι), ἐμπίπλημι, ἐπανορθόω. Ζεύγνυμι (ἔζευγμαι), ἰδρύω. Καθαίρω, καλέω, καλύπτω, κινέω, κολάζω, κορύσσω (eric), κυλίνδω (κεκύλισμαι). Λείπω, ληΐζω, λυπέω νίζω (νένιμμαι). Πέμπω, πτύω. Ῥήγνυμι. Σβέννυμι, σείω, σημαίνω, σκήπτω, σμάω (ἔσμηγμαι), σοφίζω, σταθμάω, στέλλω, στέφω, στηρίζω, στρώννυμι, σύρω, σφάλλω, σώζω. Τάττω, τείνω, τίθημι, τίλλω, τίνω (cf. ἐκτέτεισμαι), τρέφω, τύπτω. Ὑποτοπέω, ὑφαίνω. Φράζω I tell, explain.

§ 494. (3) Or the perfect passive may belong to the middle, and therefore have *active meaning only*. Only two such given in Veitch: πεφόβημαι, I have feared, am in a state of panic; ἐσφετερίσθαι (middle), to have appropriated (sequestered). Ἀπήνηται (active) is a late formation (Polyb. Dio.), while ἐρήρισται occurs in Hesiod as active of ἐρίζω.

(C) DEPONENTS—I.E. VERBS OCCURRING IN *MIDDLE* EXCLUSIVELY OR PRINCIPALLY

§ 495. (1) The perfect passive of such verbs is *very rarely passive in meaning*. We have met only the following instances of this rare passive usage: Βεβίασμαι (mostly passive), a relic of

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the earlier active βιάζω, ἡνιγμαι of αἰνίττομαι, I hint (more usually = "I have hinted"); κεχείρωμαι from χειροῦσθαι, to worst; λελώβημαι from λωβάομαι, abuse, insult; νεανίευνμαι, in the part.—i.e. νεανιευμένος = "treated insolently"; πεφροιμιάσται perfect passive of προσιμιάζομαι; ἐξένωμαι always passive from ξενοῦμαι (both active and passive); πεφεισμένος, "spared," occurs in Lucian (Hist.).

§ 496. (2) The perfect passive of the *great majority* of these deponents is *active in meaning*.

Those in ordinary use are: Αἰδέομαι—ἡδεσμαι, I have respected; αἰσθάνομαι—ἥσθημαι, ἀκροάομαι—ἡκρόαμαι, ἀπεχθάνομαι—ἀπήχθημαι, have incurred hatred; ἄρχομαι—ἡργμαι, usually "have ruled"; αὐλίζομαι—ἡύλισμαι, have encamped; ἀφικνέομαι—ἀφῖγμαι, have arrived; ἄχθομαι—ἡχθημαι, I have been annoyed. Βδελύττομαι, abominate—ἐβδέλυγμαι, βούλομαι—βεβούλημαι. Γίγνομαι—γεγέννημαι, "have been" or "have become." Δέχομαι—δέδεγμαι, διαλέγομαι—διείλεγμαι, have conversed; δέομαι—δεδέημαι, διαπεραιοῦμαι—διεπεπεραίωντο, they had crossed; δύναμαι—δεδύνημαι, δωροῦμαι more frequent than δωρέω—δεδώρημαι, I have presented as gift. Ἐναντιόομαι—ἡναντίωμαι, I have opposed; ἐνθυμέομαι—ἐντεθύμημαι, ἐπιλανθάνομαι—ἐπιλέλησμαι, I have forgotten (also late passive). Ἡγέομαι—ἡγημαι, usually active. Θεάομαι—τεθέαμαι. Κάθημαι (used as present), "am seated"; κέκτημαι, I *am* in possession; κοινολογέομαι—κεκοινολόγημαι, κοιμάομαι—κεκοίμημαι. Μαίνομαι has perfect μέμνηνα, but μεμάνημαι is probably passive of μαίνω, to render mad; μάχομαι—μεμάχημαι, μέμνημαι, I remember; μεταχειρίζομαι—μετακεχείρισμαι. Οἶχομαι—ᾠχμαι, ὄργισμαι, ὄρμημαι, and ὄρμισμαι are middle in meaning despite the active use of ὀργίζω, ὀρμάω, and ὀρμίζω as causatives. Παπαρρησίασμαι, πεπεῖρᾱμαι (mostly middle), πεπόττημαι from πέτομαι, fly; πεπόρευμαι, πεπλάνημαι, προνευόημαι and other compounds δια-, ἐν-, ἐπι- (but μετανοέω), ἀπονεινοημένος = in despair—i.e. having renounced hope. Ἐστράτευμαι, I have ended my campaign, is always perfect *middle* of στρατεύομαι, though στρατεύειν also = to campaign.

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To the above add: *πεφόβημαι*, "I am in a state of panic," perfect middle of *φοβοῦμαι*, not perfect passive of *φοβέω*, I frighten; also *ἤκισμαι*, "I have outraged," from *αἰκίζομαι*, though the active form *αἰκίζω* is in use with Dramatists.

§ 497. (3) There are at least twenty deponents whose perfect middle is found *also* in a passive sense.

These are: *Ἀμιλλάομαι ἡμίλλημαι* (*διημίλληται* is found as passive in Lucian), *αἰτιάομαι ἡτίᾱμαι*, *ἀγωνίζομαι ἡγώνισμαι*, *ἀπολογοῦμαι ἀπολελόγημαι*, *δηλέομαι δεδήλημαι*, I have destroyed or been destroyed; *δαιτιάω*, to arbitrate, has passive *δεδιήτημαι*, which is also perfect middle of *δαιτιάομαι*, reside. *Ἐπήραμαι* is active, but *κατηραμένος* occurs as "accursed"; *εἰργασμαι* (active and passive), *εἰστίᾱμαι* (active and passive sense). *Ἡύκται* (impersonal passive), but *ἡύγμην* is found active in Soph. *Ἰᾱμαι* (*ιάω*, I heal) has active and passive meaning; *τεθύμωμαι* is active or passive without difference. *Λελόγισμαι*, *λελύμασμαι* (*λυμαίνομαι*, I ruin). *Μεμίμημαι* (middle and passive). *Πεπολίτευμαι*, "I have engaged in politics," but *τὰ ἐμοὶ πεπολιτευμένα*, my political career; *πεπραγμάτευμαι* (middle and passive) *έώνημαι* (middle and passive), have bought or have been bought.

Wholly passive are *ἡττημαι* from *ἡττάομαι*, "worsted" or "proved inferior," and *άλίσκομαι* passive of *αἰρέω*. Also the impersonals *εἵμαρται* and *πέπρωται*, it has been fated, decreed by fate.

III. FUTURE MIDDLE AND PASSIVE

(A) FUTURE MIDDLE

§ 498. "The form that is generally called future middle and is constantly noted by lexicographers as a peculiarity when in a passive sense is far the more common future for the *passive* voice." (Rutherford, *New Phrynichus*, p. 190).

There is much truth in this statement, yet it should not be accepted too literally.

§ 499. (1) It is fairly obvious that the future middle of all *deponents* will invariably have a *middle* or *active* meaning.

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The only exceptions we have met with are *ἀγωνιέται*, passive once in Dem., and *ξενώσομαι*, which occurs in passive as well as in a middle sense.

Instances of deponent future middle always active or middle, *never in passive sense*, are *μαχοῦμαι*, *βιάσομαι*, *δεήσομαι*, *ἰσχυριοῦμαι*, *ἡσθήσομαι*, *δυνήσομαι*, *βουλήσομαι*, *ἐναντιώσομαι*.

Such forms as *προθυμηθήσομαι*, *ἐναντιωθήσομαι* (with *-θήσομαι* instead of *-ήσομαι*) are of late origin. When genuine in classical texts they are usually passive in meaning, with the exception of *μνησθήσομαι* and *ἡσθήσομαι*.

The deponents previously dealt with (§§ 495-497, inclusive) fall under this class.

§ 500. (2) The future middle, as Rutherford has well shown in the work quoted above, is also *active* :

(α) In all verbs denoting *organic* action of the body—i.e. functional exercise of the muscles, voluntary or involuntary, of the vocal chords, including speech and sound-production, of the senses, and of action of the throat, mouth, and lips; also actions pertaining to the physical side of man's organism.

N.B.—Sickness was regarded by the Greeks rather as a state induced from outside influence; hence, *νοσήσω*, *ἀσθενήσω*, *ἄρρωστήσω*, also *πεινήσω*, *διψήσω*.

(β) In verbs which form their present stem by addition of the syllable *αν*—e.g. *ἐρυγγάνω* has *ἐρεύξομαι*. Other verbs of this class are *ἀμαρτάνω*, *θιγγάνω*, *λαγχάνω*, *λαμβάνω*, *μανθάνω*, *τυγχάνω*, *φθάνω*. The following, however, are exceptions: *ὀφλισκάνω* *ὀφλήσω*, *λανθάνω* *λήσω*, and *αὐξάνω* *αὐξήσω*.

(γ) In verbs expressive of *praise* and *blame*—e.g. *ἐπαινέσομαι*. It will be noticed that the latter class, as well as organic-action verbs, have a tendency towards the middle voice even in the other tenses. Thus we have *λωβῶμαι* (abuse), *μωμῶμαι*, *μέμφομαι* (blame), *αἰτιῶμαι* (accuse), as also *ἄλλομαι*, *φθέγγομαι*, *λιχμῶμαι* *θεῶμαι*. It should be further noticed that verbs indicative of *organic* action are not to be confounded with verbs expressive of merely *physical action*. The latter will not necessarily have a future *middle*. Hence we find *σκάψω* and *ὀρύξω* (dig), *τρίψω* (rub), *πατάξω* (strike), *χρίσω* from *χρίω*

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(anoint), ὤσω (push), ῥίψω (hurl), καταλεύσω (stone), θάψω (bury), etc. Lexicographers give φρίξω (shudder), and τρέσω (tremble).

(δ) In a few other verbs—e.g. γνώσομαι, δείσομαι (shall fear), ἀπολαύσομαι, ἀπαντήσομαι, ἀρπάσομαι and ἀρπάσω, ἐψήσομαι and ἐψήσω, ἐπιiorκήσω as well as κατεπιiorκήσομαι (late formation), θαυμάσομαι, σπουδάσομαι, also ἀπεικάσομαι and ἀντεικάσομαι.

§ 501. (3) The future middle is also *never passive* in verbs which have *both active and middle forms* in *regular* (still more if in *exclusive*) use in the present. The number of such verbs is considerable—e.g. αἰσχυνῶ and αἰσχυνοῦμαι, ἀπάγξω and ἀπάγξομαι, γράψω and γράφωμαι, βουλεύσω and βουλεύσομαι, ἀποδύσω and ἀποδύσομαι. Cf. § 490 sqq.

§ 502. The following middle forms are, however, found also in *passive* sense: ἀγεροῦνται, ἀπορήσεται, ἀριθμήσομαι, ἄρξομαι, “shall be ruled,” but also “shall begin”; αὐξήσομαι passive of αὐξάνω, but middle of αὐξάνομαι; ἐπιβουλεύσεται, καταβρέξεται (passive in Hippocr.); δουλῶσομαι (middle and passive); εἵρξομαι (passive in Xen. An. 6. 6. 16); ἐλάσονται, ἐπανορθώσομαι (passive in Dio. Halic.); ἐρείσομαι and ἔξομαι (sometimes passive in compounds); καλοῦμαι (passive in Soph. El. 971); κρινοῦμαι (passive in Pl. Gorg. 521); καλεῖ τὸ λοιπὸν (N.B.—This is present not future); ἀπονίψομαι (active and passive); ἀπολοῦμαι, shall perish (virtually passive); θρέψομαι (late passive); τρίψομαι (passive in Thuc.).

(B) FUTURE MIDDLE IN FORM, PASSIVE IN MEANING

§ 503. Of the verbs now remaining we must discard those that of their nature are incapable of a passive meaning. When the latter are eliminated it may be stated that the future middle has a *passive sense* in verbs *whose present tense favours the active voice* with middle practically in disuse, except those already discussed as expressive of organic action, etc. *To those no doubt* Dr. Rutherford refers in the passage cited above, as this

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class is more numerous than is generally suspected. The following is a list of sixty-two verbs whose future middle occurs with *passive meaning* in classical texts, as attested by Veitch: Ἄγνοέω, ἀδικέω, ἀμνημονέω, ἀπιστέω, ἀμφισβητέω. Ἐνεδρεύω, ἐνοχλέω, ἐξαπατάω, εὐλογέω. Ζητέω. Θεραπεύω (future middle is mostly passive), θεωρέω, θηρεύω (found also with active future middle). Κενόω, κουφίζω (future passive κουφιοῦμαι and κουφισθήσομαι), κωλύω. Λέγω (λέγεται), λείπω (λείψομαι also λειφθήσομαι), λυπέω (λυπήσομαι). Μαρτυρέω, μαστιγώω, μέλπω, μνημονεύω. Νομίζω (νομιοῦμαι occurs as passive in Hippocr.). Ξηραίνω. Ὀγκόω (ὀγκώσομαι, shall swell, intransitive), οἰκέω (οἰκήσομαι, which is middle in compounds), ὀμαλίζω, ὀμοιόω, ὀμολογέω, ὀνειδίζω, ὀπτάω (roast), ὀρίζω (ὀριοῦμαι, middle and passive), ὀχετεύω. Παιδαγωγέω, παιδεύω (παιδεύσομαι, middle and passive), παρανομέω, παρηγορέω, πέρθω, πήγνυμι (πήξομαι, intransitive and passive, to freeze), ἐμπίπρημι, πληρόω, πλήττω (πλήξομαι, passive). Στέργω, στερέω (and its compounds), στρεβλόω, συλάω. Ταράζονται (occurs passive in Thuc.), τελευτάω, τελέω (has future middle τελεῖσθαι used passively), τήκω, τηρέω, τιτρώσκω, τρίβω, τυραννέω. Φθείρω (φθεροῦμαι), φθονέω, φιλέω, φρουρέω, φυλάττω (φυλάξομαι, middle and passive). Ὀφελέω.

§ 504. To the foregoing list must be added a large number—at least twenty-five—of analogous verbs, even if textual evidence cannot always be adduced of the use of their future middles in passive sense.

Such are: Ἀγαπῶ, ἀθροίζω, αἰτέω (not αἰτέομαι, which is middle), ἀλλοιόω, ἀληθεύω (third singular), ἀμελέω, ἀναλίσκω (ἀναλώσομαι occurs as passive in Galen). Δηλόω, δρῶ. Ἐπιорκέω (third singular). Θάπτω, θέλγω, θλίβω (θλίψεται occurs as middle in Homer). Ἰκετεύω. Κινδυνεύω (at least third singular). Μηνύω, μισέω, ἀνοίγνυμι (ἀνοίγεται). Οἰκτίρω, ὀρύττω (has also ὀρυχθήσομαι). Παρανομέω (third person singular), παροινέω, πολεμόω. Ρίπτω.

§ 505. There is no reason why the future middle of the following should not be used passively despite absence of

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textual evidence: Εἶκω, ἐκκλησιάζω, ἐλέγχω (Xen. has ἐλεγχθή-
σονται), ἔλκω, ἐλπίζω, ἐμποδίζω, ἐρεθίζω. Θήγω, θλάω, θραύω.
Κάμπτω, κελεύω (διακελεύομαι, middle), κεντέω, κηρύττω, κλείω,
κολούω, κόπτω (κόψομαι, middle and passive), κτίζω. Λέπω,
λεύω. Μαραίνω, μελετάω. Ξύω. Οἰκτίζω, οἰστράω (to goad),
ὀξύνω. Περαιίνω, πέμπω (πέμψομαι, but not passive in com-
pounds), πέττω (to cook), πετάννυμι (spread), πιαίνω (fatten),
πταίω (stumble). ῥαίνω (sprinkle), ῥάπτω (stitch), ῥιγώω (shiver
with cold). Πραῖνω, πρίω, προφητεύω. Σάττω (equip, harness),
σείω, σκάπτω, σκεδάννυμι, σκιάζω, στέγω, στορέννυμι (στρώννυμι),
Ψύχω.

IV. DEPONENTS MIDDLE AND PASSIVE

§ 506. Deponent verbs whose aorist is *passive in form and active in meaning* are called Deponents Passive.

The following thirty-two are the deponents passive in common use: Ἀγαμαι—ἡγάσθην, admire; ἀλάομαι—ἡλάθην, wander; ἀρνέομαι—ἡρνήθην, deny; ἀμιλλάομαι—ἡμιλλήθην, contend, strive; ἄχθομαι—ἡχθέσθην, to be annoyed; βδελύττομαι—ἐβδελύχθην, abominate; βούλομαι—ἐβουλήθην: διανοοῦμαι—διενοήθην, the compounds also have aorist in -θην: δύναμαι—ἐδυνήθην, δέομαι—ἐδεήθην, διαλέγομαι—διελέχθην, discuss; δημοκρατοῦμαι, live under democracy; ἐπιμελοῦμαι, ἐναντιόομαι (ἡναντιώθην), ἐπίσταμαι (ἡπιστήθην), εὐλαβοῦμαι, ἐράω (ἡράσθην), ἡδομαι (ἡσθην), θυμοῦμαι and ἐνθυμοῦμαι (ἐνεθυμήθην), κοιμάομαι, μέμνημαι (ἐμνήσθην), μαλακίζομαι, to soften, relent; οἶομαι (ὤήθην), ὀργίζομαι, ὀρμῶμαι, ὀρέγομαι, to stretch, desire, strive (ὠρέχθην), πλανῶμαι, wander, περαιοῦμαι, to cross; πορεύομαι, φιλοτιμοῦμαι, φαίνομαι, “to appear,” has second aorist ἐφάνην, φοβοῦμαι, ἐφοβήθην.

§ 507. The following twelve employ both passive and middle forms of the aorist *in active sense*: ἀπολογοῦμαι—ἀπελογήθην in Antiphon, more usually ἀπελογησάμην, διαιτῶμαι, reside; ὀλοφύρομαι, bemoan (ὀλοφυρθεῖς, found in active sense once in Thuc.) usually ὠλοφυράμην, ὀρμίζομαι (ὠρμίσθην and ὠρμισάμην), μεταχειρίζομαι (μεταχειρισθείς occurs as active once in Thuc.);

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αἰδέομαι—ἡδέσθην normally (*ἡδεσάμην* is rare); *παύομαι* (*ἐπαύθην* in active sense is less frequent), *πολιτεύομαι*, *προνοοῦμαι*, *πραγματεύομαι*, *πειρῶμαι* (*ἐπειρασάμην* occurs twice; *ἐπειράθην* is the usual form and with *active* meaning), *φιλοφρονοῦμαι*.

DEPONENTS MIDDLE

§ 508. The remaining deponents, commonly called *deponents middle*, have aorists *middle in form and meaning*. These are the most numerous. Instances are: *αἰνίττομαι—ἡνιξάμην* (not *ἡνίχθην*); *ἄκέομαι—ἡκεσάμην*, not *ἡκέσθην*, which is passive; *αἰσθάνομαι—ἡσθόμην*, *ἀφικνέομαι—ἀφικόμην*, *λυμαίνομαι—ἐλυμηνάμην* (*ἐλυμάνθην*, “I was ruined”); *ὀδύρομαι—ὠδυράμην*.

§ 509. Deponents middle possessing an aorist in *-θην* employ the latter always in passive sense excepting the twelve previously mentioned in § 507.

Thus *ἀπεκρινάμην*, I answered; *ἀπεκρίθην*, I was separated, marked off, from *ἀποκρίνω*.

§ 510. An examination of results just stated will elicit the obvious conclusion that many Greek verbs lack passive forms in some of their tenses. Hence the more frequent use of the active voice. Hence also much English phraseology that is passive in form must be rendered by active forms in Greek.

On the other hand, the Latin rule which limits the passive, except in impersonal use, to directly transitive verbs is not quite applicable to Greek. Verbs like *ὀλιγωρεῖν* and *φθονεῖν*, which take a genitive or dative of direct object, may be freely used in the passive. So, too, we find in passive use *ἀπειλεῖσθαι*, *ἐπιβουλεύεσθαι*, *κατηγορεῖσθαι*, *καταγελασθῆναι*, *ὑπερέχεσθαι*.

Passive forms are also found of *παροινεῖν*, *παρανομεῖν* (*εἰς τινα*). The aorist passive *πιστευθῆναι* (*πιστεύω σοι*) is common.

Vide Sandys' note to Isoc. ad Demon., § 30, p. 25, and Cope, *Journ. of Philol.*, f. 1, i. 93-96.

CHAPTER XX

USE OF LINKS—CONNECTIVE PARTICLES

§ 511. A CHARACTERISTIC difference between ancient and modern languages is to be found in the use of connective particles, which are indispensable in Latin and Greek, and of rare occurrence, if not altogether inadmissible, in modern prose. Thanks mainly to the synthetic character of the older languages, and their periodic structure, the relation between sentence and sentence has to be expressed in words. The conjunctions used for this purpose are called "Connective Particles" or links. Seeing that they serve to bring out the connexion between each sentence and the one immediately preceding, there will be as many varieties of particles as there are relations between sentence and sentence. They may be classified as—

(1) *Conclusive*, if the relation expressed be that of inference or cause.

(2) *Copulative*, where the next sentence merely contains an additional statement affirmative or negative.

(3) *Adversative*, when the relation is one of contrast.

(4) *Transitional*, where the connective particle introduces a transition or passing on to another subject.

(5) *Corrective*, etc.

The tendency of modern languages is to discard all links leaving the connexion to be *mentally* supplied.

§ 512. To realize the necessity and importance of the part played by connective particles in Greek Composition, the student has only to open at random any page of, say, Thucydides, Xenophon, or the Orators; he will see that every sentence opens with

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a link connecting it with the foregoing. Some of these—perhaps the most important—are never placed first in the clause while others take first place.

The ordinary links are the following: Copulative δέ (never first word), now, and; καί=and. Conclusive γάρ, for; οὖν, so, therefore; τοίνυν, “accordingly,” “so” (none of these are ever first word). Adversative ἀλλά, but (*sed*); μέντοι, *tamen* (never first).

THE RELATIVE AS LINK

§ 513. The relative as a link is used *far more sparingly* in Greek than in Latin, chiefly to sum up or refer back to considerations just mentioned as the following instances will show:

- Α ὁρῶντες οἱ Λακεδαιμόνιοι . . . Thuc.
 Ἄ πυνθανόμενοι . . . Thuc. V. 4. 3.
 Ἄ γιγνώσκοντες . . . Thuc. VI. 64. 1.
 Α δὴ γνούς . . . (σκοπῶν or εἰδώς).
 Ὡν ἀκούοντες . . . ὧν χρὴ μεμνημένους διαμάχεσθαι.
 Αἷσπερ οἱ Φωκεῖς πιστεύσαντες. De Falsa. 63.
 Ὅπερ συνέβη. De Cor. 149.
 Ὅ τοῖς πονηροῖς συμφέρον ἐστὶ. Isoc. 3. 15. A state of things advantageous to knaves.
 Ὅπερ καὶ γέγονεν. A result that has come about.
 Ἄ καὶ ἤκουσα. Statements which I actually heard.
 Ὅπερ ἐγένετο.
 Ὅθεν γίγνεται. Ὡν δὴ ἔνεκα *Quarum rerum causa*.
 Δι' ὅ. *Quapropter*.

The following list of particles, connective or adverbial, may be of service:

COPULATIVE PARTICLES

§ 514. καί . . . καί=et . . . et; τε . . . καί=-que . . . -que; οὔτε . . . οὔτε=neque . . . neque (μήτε . . . μήτε); οὔτε (μήτε) . . . τε=neque . . . atque etiam; καὶ δὴ καί (marks a climax); καί . . . δέ=“and moreover,” “and actually”—e.g. καὶ ἡ τῶν Θηβαίων δὲ πόλις. Καὶ μὲν καί=“and again,” “further,” “and moreover.”

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OTHER IDIOMS WITH *καί*

- (i.) Actually, at all—e.g. *εἴ τῳ καὶ δοκοῦμεν. Καὶ δὲ τοῦτο* = *atque hoc etiam*; *τί καὶ ποιήσω*; what am I to do?
- (ii.) *Καὶ δὴ*, (1) “and yet,” (2) “suppose,” *καὶ δὴ τεθνᾶσι*, suppose them dead.
- (iii.) *Καὶ μὲν*, (1) “and yet,” (2) “now mark” (to introduce a new fact).
- (iv.) *Ὀμοίως . . . καί*, equally with. His brutality equalled his treachery = *ὡμὸς ὁμοίως καὶ ἄπιστος*. Cf. also § 45. *Ὁ αὐτὸς καί* = *idem ac*.
- (v.) *Καὶ πολλοί γε*, ay, and a great many; *πολλοὶ καὶ σοφοί*, many wise men; *καὶ γάρ*, for truly.

DISJUNCTIVE PARTICLES

§ 515. *Ἡ . . . ἥ* = *vel . . . vel*; *ἥτοι . . . ἥ* = *aut . . . aut*; *ἥτοι γε . . . ἥ* = *aut sane . . . aut*; *εἴτε . . . εἴτε* = *sive . . . sive*.

RESTRICTIVE (*Nisi*)

Ἄλλ' ἢ, εἰ μὴ, πλὴν εἰ μὴ, ὅτι μὴ (= *save, except*)—e.g. *οὐδὲν ἄλλο σκοπεῖν ἄλλ' ἢ τὸ ἄριστον*.

ADVERSATIVE PARTICLES

- § 516. *Ἀλλά, sed*; *μέντοι* (never first), *tamen*.
Οὐ μὲν, nevertheless not; *οὐ μὲν ἀλλά*, nevertheless (elliptical).
Οὐ μὲν οὐδέ = “but not even,” or, “but neither.”
Οὐ μέντοι ἀλλά, verumtamen.
Ὅμως, ὅμως δέ, but still = *nihilominus*.
Καίτοι, (i.) and yet (also *καίτοι γε* = and yet, at any rate; (ii.) “now mark.”
Εἴτα and *ἔπειτα*, when used by the orators argumentatively, are always in an adversative sense: “yet so,” “and then.”
Ἀὖ, “again,” occurs as adversative conjunction = “on the other hand.” So, too, *αὖ αὖθις* and *αὖ πάλιν*.

Ἀλλά IN COMBINATION WITH OTHER PARTICLES

Ἄλλ' ἥτοι, at *profecto*, at *sane*; *ἀλλὰ γάρ*, *attamen*, at *enim*; *ἀλλὰ μὲν δὴ*, at *sane jam*; *ἀλλὰ μὲν*, at *profecto*, *atqui*, “but

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indeed" of a protest; ἀλλὰ μέντοι, *verumtamen*; ἀλλ' οὖν . . . γε, well, at any rate; ἀλλὰ γάρ, "enimvero" (cf. ἀλλ' οὐ γάρ), "but the fact is that . . ."; ἀλλὰ νῆ Δία, "but you will say" to introduce an objection.

CONCLUSIVE PARTICLES

§ 517. Γάρ, "for"; τίς γαρ = *quisnam*; καὶ γάρ, "for indeed"; ἢ γάρ, like οὐ γάρ = *nonne*.

Οὐν, *igitur* (never first); οὐκουν, *non igitur*; οὐκοῦν = *ergo*.

Ἀλλ' οὖν, nihilominus; Γοῦν = (a) for instance; (b) at least; δ' οὖν, "to resume," "to make a long story short"; ὅστισοῦν = *quicunque*.

Πάνυ μὲν οὖν = "quite so," "yes, most certainly."

Ἀτε, "inasmuch as," always with participles.

Τοίνυν (second word), *igitur*; τοιγαροῦν = τοιγάρτοι (first word) = accordingly.

Ἀλλως τε καί = praesertim cum = "especially as."

Οἷα (i.) causal = ἄτε, "inasmuch as"; (ii) comparative for ὥς —e.g. οἷα δὲ ναῦται, just like sailors. (In Byzantine Greek ὥς οἷα = "for instance," "as.")

TRANSITIONAL PARTICLES

§ 518. Αὖ (not first), "again."

Καὶ μὴν, "moreover"; καὶ μὴν καί, and moreover; τί δέ; "further" (*Quid?*).

AFFIRMATIVE PARTICLES

Τοι, γε, ἄρα, δῆ, etc.

§ 519. Τοι = "I tell you," "in truth," used to introduce a general maxim.

Γε, at least, "quidem"; παντάπασί γε = quite so = yes. It is often ironical—e.g. καλήν γε χάριν, nice thanks! (see p. 288); εἰ γε = *siquidem* = since; ὅς γε, *quippe qui*; ἐπεὶ γε, since indeed.

Ἄρα, "then," "after all," "so"—e.g. εἰ ἄρα, *si forte*; τίς ἄρα; *quis tandem?* πῶς ἄρα; ὥς ἄρα.

Δῆ (not first word).

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- (i.) In temporal sense like ἤδη, νῦν δὴ = just now.
- (ii.) Conclusive δῆλον δὴ, evidently then; τότε δὴ, then indeed, *tum demum*.
- (iii.) Intensive τί δὴ; why pray? μέγιστος δὴ, the very greatest, and with imperatives, φέρε δὴ = ἄγε δὴ = come now.
- (iv.) Ironically = δῆθεν, forsooth.
- Δῆτα, indeed, certainly; τί, δῆτα; what pray? οὐ δῆτα, “certainly not” (second word).
- Δῆθεν = “forsooth,” “indeed,” “you know” (*scilicet*). (i.) Ironical particle; (ii.) dramatic, and marks tone and emotion.
- Δήπου (που = I suppose) = “indeed,” “I suppose,” “as you know” (second word, and is sometimes ironical).
- Μά is a particle used in oaths: μὰ τὸν Δία = “Yes, by Jove”; οὐ μὰ τὸν Δία = “No, by Jove”; μὰ τοὺς θεούς = “I call the Gods to witness.”
- Νή in asseverations—e.g. νῆ τὸν Δία, “Verily, by Zeus.”
- Ναί = yes.
- Ἦ μήν, “In very truth,” in strong asseverations direct and indirect.
- “Ἀληθες; *itane vero?* “You don’t mean it.”

CORRECTIVE PARTICLE

§ 520. Μὲν οὖν (without its correlative δέ) = *immo*, nay rather.

ASYNDETON

§ 521. Etymologically considered, the figure of speech known as Asyndeton would seem to denote absence of links in general. The term is, however, applied to the omission of copulatives *within a single sentence*.

Such omission is characteristic of the “grand” style in Oratory, as may be seen in the speeches of Demosthenes. In Dramatic enumeration it imparts life and vigour to the discourse.

The copula may be omitted in the case of substantive, verb, and predicative adjectives—e.g.:

Καὶ δίδωσιν ἑαυτὸν ὑπεύθυνον τοῖς πεισθείσι, τῇ τύχῃ, τοῖς καιροῖς, τῷ πειθομένῳ. De Cor. 189.

Τίς οὖν οὕτω δυστυχὴς ἐστὶν ὅστις ἑαυτὸν, γονέας, τάφους,

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πατρίδα ἔνεκα κέρδους βραχέος προέσθαι βουλήσεται; Dem. XIV. 32.

Οἱ ἀναίσθητοι Θηβαῖοι φίλον, εὐεργέτην, σωτήρα τὸν Φίλιππον ἡγοῦντο.

Καὶ ἔτι τὰς πολιτικὰς βραδύτητας, ὅκνους, ἀγνοίας, φιλονεικίας. Dem. De Cor. 246.

Εἰ δὲ ὁμοίως ἀπάντων τὸ ἀξίωμα, τὴν ἡγεμονίαν, τὴν ἐλευθερίαν περιείλετο. De Cor. 65.

Ἄρ' οἶσθ' ὅτι νῦν μὲν στῆναι, συνελθεῖν, ἀναπαῦσαι, πολλὰ μία ἡμέρα καὶ δύο καὶ τρεῖς ἔδωσαν τῶν εἰς σωτηρίαν τῇ πόλει. Ibid. 195.

Οἶον πρὸς τοὺς καταράτους Μεγαρέας ἐψηφίσασθε ἀποτεμνομένους τὴν ὀργάδα, ἐξιέναι, κωλύειν, μὴ ἐπιτρέπειν. Dem. XVI.

Ταῦτ' ἄχρηστ' ἄπρακτ' ἀνόνητα . . . γίγνεται.

N.B.—It will be observed that the Asyndeton embraces three words or two pairs of words in the examples here cited.

The unlinked series of substantives sometimes concludes, especially in the plain style of oratory, with the recapitulatory words: Τὰλλα, τὰ τοιαῦτα, τὰλλα πάντα, ἄλλα μυρία.

§ 522. *Obs.* Asyndeton is inadmissible with *attributive* adjectives, as in the following: Νῦν δ' οἶμαι διὰ τὸ σπάνιον καὶ τὸ περιμάχητον καὶ τὸ καλὸν καὶ τὸ αἰμίμνηστον ἐκ τῆς νίκης ἐθέλουσιν τινες διακινδυνεύειν. Æschin. Ctes. 180.

§ 523. The omission of links *between sentence and sentence* is admissible only in Oratorical prose for special effect and mostly in quasi-hypothetical statements—e.g.:

Πράττεταιί τι τῶν δοκούντων συμφέρειν; ἄφωνος Αἰσχίνης· ἀντέκρουσέ τι καὶ γέγονεν οἶον οὐκ ἔδει; πάρεστιν Αἰσχίνης. De Cor. 198.

Καὶ νῦν [μὲν] οὐ λέγει τις τὰ βέλτιστα; ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. Ἄτερος [δε] λέγει τις βελτίω; ταῦτα [οὖν] ποιεῖτε ἀγαθῇ τύχῃ. Dem. Olynth. III. 18.

Lysias concludes one of his speeches (No. 12) as follows:

Παύσομαι κατηγορῶν· ἀκηκόατε, ἐωράκατε πεπόνθατε, ἔχετε, δικάζετε. Lys. 12. 100.

CHAPTER XXI

INTERROGATIVE AND NEGATIVE PARTICLES

THE writer of Greek Prose must be familiar with the so-called Particles. These being invariable in form, and of rigid meaning, for the most part present no difficulties. They are, however, inserted here for convenience as necessary instruments of expression.

I. PARTICLES USED IN QUESTIONS, ANSWERS, OATHS, AND NEGATION

A. INTERROGATIVE PARTICLES

**Apa*, **ap'* *ou*, **apa* *μή* AND THEIR SUBSTITUTES.

§ 524. (1) In single direct questions the introductory particles are :

(a) **Apa* or **η* when the answer awaited is uncertain (corresponding to Latin *-ne* enclitic). These may be reinforced by others—e.g. **apá γε*, **ap' o ūv*, **apa τοίνυν*, **η δητα*—e.g. :

**H δητα ἐνόησας* ; have you really noticed ?

**H γάρ, η που*—e.g. : **η που οἶσθα* ; are you then aware ?

Or, lastly, these particles may be suppressed.

(b) **Ap' ou*, *ou*, **ōv ou* = *nonne*, when the expected answer is "yes."

Also *oŭkoun* ; *nonne igitur* ? But *oŭkoŭv* = *ergo* mostly, sometimes *ergone*.

(c) **Apa μή*, **μή* or **ōv* = *num*, when the expected answer is "no."

**Mōv τί σε ἀδικεῖ Πρωταγόρας* ; Protagoras is not wronging you, is he ?

§ 525. (d) In indignant questions *εἴτα* or *ἐπειτα*.

Εἴτα οὐκ αἰσχύνεις ; after that you are not ashamed ?

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(e) "H like the Latin "*an*" with restrictive force and implying "perhaps."

Ἄλλὰ τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης; Who told you the story? Was it perhaps Socrates himself?

N.B. In single *indirect* questions the particles are εἰ and sometimes πότερον representing *num* or *ne*.

§ 526. (2) In double (i.e. disjunctive) direct questions the particles (*utrum* . . . *an*) are:

Πότερον . . . ἢ, ἄρα . . . ἢ, whether . . . or; and πότερον . . . ἢ οὐ, πότερον . . . ἢ μή, whether or not (*necne*).

E.g. πότερον ἔχρην ἢ μή = oportebatne necne.

For double indirect questions we have:

Εἰ . . . ἢ, πότερον . . . ἢ, εἴτε . . . εἴτε, *utrum* . . . *an*.

Annon (*necne*) after εἰ is rendered ἢ μή, after πότερον it is ἢ μί or ἢ οὐ.

B. ANSWERS, YES AND NO

§ 527. Affirmative and negative replies are rendered in Greek—

(1) By repeating the verb of the questioner or some other important word (the psychological predicate) for "yes," and adding a negative particle if the answer is "no." Thus: ὁράς με ὥς ἔχω; dost see my condition? ὁρῶ, yes; οἶσθ' οὖν; knowest thou? οὐκ οἶδα, no.

(2) By means of the *personal pronoun*. Hence ἔγωγε = yes; οὐκ ἔγωγε = no.

(3) By *particles of assent and dissent*. Thus for affirmative answers (yes): ναί, πάνυ, μάλιστα, which may be strengthened—e.g. πάνυ γε, πάνυ μὲν οὖν, μάλιστά γε. "Yes" is also expressed by πῶς γὰρ οὐ; (= to be sure); πάντως δὴ or τί γάρ = of course; οὕτως = *utique*; δηλονότι, δηλαδή (clearly); φαίνεται, ἔοικεν, apparently, yes.

For negative answers (no): οὐ, οὐδαμῶς, ἥκιστα. "Not at all" = οὐ δῆτα, ἥκιστά γε, οὐδοπωστιοῦν = by no means.

§ 528 C. Oaths and solemn asseverations are introduced—if affirmative, by ναὶ μά or νή: if negative, by μά or οὐ μά, followed by the name of the object invoked. Thus—

Ναὶ μὰ Δία = verily, by Jove = νή Δία.

Μὰ Δία = no, by Jove = οὐ μὰ Δία.

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Subordinate asseverations (in accusative and infinitive) are introduced by η =verily, or η μήν, in truth, the negative being always μή.

Ὁμνυμί σοι η μήν μηδέποτε σοι ἕτερον λόγον ἐπιδείξειν.

D. NEGATIVE PARTICLES

§ 529. The ordinary signs of negation are οὐ and μή. Οὐ negatives statements of *fact* and of whatever has existence independently of thought.

Μή NEGATIVES CONCEPTIONS.

This general law will be better understood by the following analysis of the use of μή.

§ 530. Μή must be used in following clauses, all which involve statements of conceptions rather than assertions of facts.

In Principal Clauses of:

Exhortation—e.g. μηδενὶ παραστῇ = *Nemini in mentem veniat.*

Prohibition—e.g. μὴ ποίει, and μὴ ποιήσης = *Ne feceris.*

Wishes—e.g. μὴ γένοιτο = *absit.*

Interrogations—μὴ βούλει τοῦτο δρᾶν ; = you don't want to do this, do you ?

Oaths—e.g. μὴ ἔγωγε νόημα κομψότερον ἤκουσά πω.

Elliptical Subjunctive—μὴ οὐ χαλεπὸν ἦ, perhaps it is not difficult. Cf. § 535.

In Subordinate Clauses:

§ 531. *Noun Clauses:*

Indirect Question after εἰ—e.g. ἐρωτῶ εἰ μαθὼν μὴ οἶδε.

Effort Clause, ὅπως μή—e.g. σπουδάζω ὅπως μὴ ἐροῦσι.

Fearing—e.g. δέδοικα μή . . ., δέδοικα μὴ οὐ . . .

Emotion—e.g. οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδωκεν; but λυποῦμαι ὅτι οὐ . . . Cf. § 24.

Adjective Clause:

Here μή is always *generic*; οὐ, *individual*. Cf. § 31.

Ὅστις μὴ ταῦτα δρᾷ = whoever does not do this (*generic*).

Ὅς ἂν μὴ ταῦτα δρᾷ = whoever does not do this (*but doubly generic*).

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“Οστις ἂν μὴ ταῦτα δρᾷ = whoever does not do this (but trebly generic).

Adverb Clauses :

Final and Conditional Negatives are always μὴ—i.e. ἵνα μὴ or ὅπως μὴ and εἰ μὴ. Cf. §§ 54 and 64.

Concessive Negatives: μὴ with εἰ καί and καὶ εἰ, etc.; but participial καίπερ always takes οὐ. Cf. § 56.

Causal and Comparative Negatives are always οὐ. Cf. §§ 45 and 60.

Consecutive, ὥστε takes μὴ with infinitive, and οὐ with indicative. Cf. § 71.

Temporal clauses have οὐ for indicative, and μὴ for subjunctive and optative. Cf. § 41.

§ 532. Μὴ with participle is always *generic* or *conditional*, and see § 196, also §§ 230 and 349.

Μὴ always negatives *the infinitive* except when the latter is in dependence on *verba sentiendi et declarandi* (*ut sic*), but even then for *strong denial* the negative is μὴ.

II. ACCUMULATION OF NEGATIVES

§ 533. Several negatives referring to *different words* in the same sentence, but usually in different clauses, retain each its own force.

Ἐμῶν ἔργον τὸ μὴ πείθεσθαι τὰ μὴ δίκαια.

Except in the case of clauses connected by μέν and δέ and some other copulative and adversative particles, where the first negative affects the whole, the second only the last proposition.

Οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ. It is not the case that Philip makes such proposals without carrying them into effect.

Καὶ οὐκ ἐγὼ μὲν εἶπον ταῦτα, ὑμῖν δ' οὐκ ἐδόκουν ὁρθῶς λέγειν. And it was not the case that these statements were mine, but were not thought to meet with your approval—ἀλλὰ καὶ ὑμῖν ἤρεσκε ταῦτα. Dem. Rhod.

Cf. De Cor. § 179: Οὐκ εἶπον μὲν ταῦτα οὐκ ἔγραψα δέ, οὐδ'

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ἔγραψα μὲν οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν οὐκ ἔπεισα δὲ Θηβαίους, ἀλλά . . . (Alleged contrast is denied.)

§ 534. When several negatives refer to the same word in a clause.

(a) If a compound negative precedes and a *simple negative follows*, there is usually an ellipsis: the negatives destroy each other and the result is a *strong affirmation*.

Οὐδένα ὄντινα οὐ πεφενάκικεν, he has cheated *everybody*.

Οὐδεὶς οὐκ ἔπασχέ τι τὴν ψυχὴν, *everybody* was moved—i.e. οὐδεὶς ἐστὶν ὅστις οὐκ ἔπασχέ τι. (*Nemo non passus est.*)

(b) If the sentence opens with a simple or compound negative and other compound negatives follow there is no ellipsis, and the result is a *strengthening of the negation*.

Μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε. Æschin. Tim. 20.

Ὅτι τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει. Plato, Parm. Nowhere by no means . . . have they any relation with anybody.

N.B. Οὐδέ . . . οὐ is not elliptical, but the οὐ is redundant: cf. οὐ γὰρ οὐδέ, and οὐδὲ γὰρ οὐδέ.

Οὐδέ γ' ὁ ἰδίᾳ πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστός. Æschin. Ctes. 78.

III. OTHER NEGATIVE COMBINATIONS:

μὴ οὐ, οὐ μή, μή τί γε, μὴ ὅτι.

§ 535. (i.) Μὴ οὐ is used—

(a) In negative statements after verbs of fearing—e.g. φοβοῦμαι μὴ οὐ . . .

(β) In negative statements of the type of the elliptical -μή principal clause—e.g. the negative of μὴ ἀγροϊκότερον ἢ τὸ ἀληθὲς εἰπεῖν would be μὴ οὐκ ἀγροϊκότερον ἢ, and cf. μὴ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετήν. Phædo 17. Also Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν θάνατον ἐκφυγεῖν. Apolog. 29.

§ 536. (γ) Principal verbs of the class that admit a redundant μή with infinitive, when negative, may change the μή to μὴ οὐ if the redundant negative is to be retained.

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The verbs admitting of redundant μή are those implying—

Denial—e.g. ἐξαρνούμαι, ἀντιλέγω, ἀμφισβητῶ, ἀπιστῶ, etc.

Prevention—e.g. εἴργω, ἐναντιοῦμαι, ἔσχον, etc.

Forbidding—e.g. ἀπαγορεύω, etc., and verbs of similar import.

(See § 271.)

Even quasi-negation with the above verbs will suffice for the change of the redundant μή to μὴ οὐ.

Οὐδεὶς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους.

Τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν ;

N.B.—“It is impossible (wrong), etc., *not to* . . .” may be rendered in Greek by οὐχ οἶόν τε (οὐχ ὅσιον, etc.) . . . μὴ οὐ, and infinitive—e.g. οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι. No one who speaks otherwise can fail to be ridiculous.

§ 537. (δ) With a participle, or even a noun *in obliquo*, μὴ οὐ is used in the sense of “except” (*nisi*) after predications (chiefly adjectival) of “impossibility,” “wrong,” “odium,” etc. Such predications are :

Ἀδύνατον οὐχ οἶόν τε, χαλεπὸν, οὐχ ὅσιον, οὐκ αἰσχρόν, οὐ δεινόν (ἐστὶ)—e.g. οὐκ οὖν δίκαιον εἶναι ἰστάναι ἔμπροσθε τῶν ἐκείνου . . . μὴ οὐ ὑπερβαλλόμενον τοῖς ἔργοις. Herod. II. 110. It was not just, they said, to give a position in front of his statues unless he surpasses his exploits.

Οὐκ ἂν οὖν ἀξιόπιστος εἶην λέγων μὴ οὐχὶ πρότερον αὐτὸς φανεῖς οἷός εἰμι. My words would not be deemed trustworthy unless my character were first known.

Αἱ πόλεις χαλεπαὶ λαβεῖν μὴ οὐ πολιορκία. Save by siege. Dem. De Falsa 123.

§ 538. (ii.) Οὐ μή.

In Attic prose and verse οὐ μή with all persons of the aorist subjunctive is a common formula for a *strong denial*.

Οὐ σε μὴ προδῶ ποτε, I shall never betray thee.

Οὐ μὴ μ' ἐκβάλῃς, Thou shalt not cast me forth.

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδ' οὖν μὴ γένηται. Pl. Rep. 492E. There is not, there has not been, nor will there ever be. . . .

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The future indicative is rarely found instead of the aorist subjunctive, oftener in Tragedy than in Prose.

Οἶον ἐγὼ οὐ μὴ ποτε εὐρήσω.

Τοὺς πονηροὺς οὐ μὴ ποτε βελτιοῦς ποιήσετε. Æschin. Ctes. 177. Where another reading has ποιήσητε.

The *present subjunctive* is a still rarer substitute—cf. Xen. Anab. II. 2. 12 οὐ κέτι μὴ δύνηται; Pl. Rep. 341B οὐ μὴ οἶός τ' ᾔς, there being no aorist of εἶναι.

2. In the Attic Dramatists οὐ μὴ with second person of future indicative is a not unusual formula for a *strong prohibition*. A second prohibition immediately following is introduced by μηδέ, but if a command follows the simple adversative δέ is used—Eur. Hipp. 606, Bacchæ 343 and 792, Elect. 383, Androm. 757; also Soph. Ajax 75.

GRADATIONAL STATEMENTS: οὐ μόνον, οὐχ ὅπως, ETC.

§ 539. Where the first member of the sentence is *affirmative* Greek and English coincide. Thus we have: “Not only . . . but” = οὐ μόνον . . . ἀλλά, *non solum sed*; “not only . . . but also” = οὐ μόνον . . . ἀλλὰ καί, *non solum sed etiam*; “not only . . . but not even” = οὐ μόνον . . . ἀλλ' οὐδέ, *non solum . . . sed ne quidem*—e.g. τούτων οὐ μόνον ἠμέλησε ἀλλ' οὐδ' ὅτι οὐν ἐφρόντιζε.

§ 540. Where the first member of the sentence is *negative* the two languages differ. In English we use “not only not,” whereas Greek avoids οὐ μόνον οὐ, and has recourse to the elliptical expressions οὐχ ὅπως, οὐχ ὅτι, μὴ ὅτι, μὴ ὅπως (rarely οὐχ οἶον, οὐχ ὅσον), the full expression being οὐ λέγω ὅτι, μὴ λέγε ὅτι, etc.

In the second member of the gradational sentence we have ἀλλά, ἀλλὰ καί, ἀλλ' οὐδέ.

EXAMPLES

Οὐχ ὅπως (*non solum non*) τούτων χάριν ἀπέδουσαν ἀλλ' ἀπολιπόντες ὑμᾶς εἰς τὴν τῶν Λακεδαιμονίων συμμαχίαν εἰσῆλθον. Isoc. 14. 27.

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Οὐχ ὅπως ὠργίσθη ἀλλὰ καὶ χάριν αὐτῷ ἐπέγνω. Xen.
Non solum non iratus est sed et ei egit gratias.

Οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν ἀλλ' οὐδὲ δουλείας μετρίας τυχεῖν ἡξιώθημεν. Isoc. 14. 5. Not only have we no share in the common freedom, but we were not even deemed worthy to get moderate slavery.

Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Not only was Crito not the only one at ease, but his friends were also.

§ 541. *Μὴ ὅτι* is used not only in the sense of “not only not,” “I will not say,” “*ne dicam*,” but it also has the meaning “much less,” “still less,” “still more,” according to context.

It may come in the first or second member of a gradational sentence.

Μὴ γὰρ ὅτι πόλις ἀλλ' οὐδ' ἂν ιδιώτης οὐδὲ εἰς οὕτως ἀγεννῆς γένοιτο. Æschin. Ctes. 46. Not only would no state but not even would an individual be so ill-bred.

Οὐκ ἂν ἐργαζοίμεθα μὴ ὅτι τὴν τούτων ἀλλ' οὐδ' ἂν τὴν ἡμετέραν. Xen. Cyr. 3. 2. 21.

Οἶμαι ἂν μὴ ὅτι ιδιώτην τινὰ ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν. Methinks not only would any private individual, but the Great King would find them easy to count. Plato Apol. 40E.

Cf. Dem. XXX. 20 also XXX. 21, also Xen. Cyr. VII. 2. 17: *Μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι . . .* To say nothing of God, even men do not love . . .

Ἄχρηστοι γὰρ καὶ γυναῖξιν ἄς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσιν. Useless even for women . . . let alone men.

N.B. *Μὴ ὅτι* coming last in sentence differs little from *μή τί γε δὴ*.

§ 542. *Μή τί γε, Μή τί γε δὴ, μήτοι γε δὴ.*

This compound negative is elliptical like *μὴ ὅτι*, and like it represents Latin *nedum* = “not to say,” “much less,” “still less,” “still more,” according to context.

Ἄ πολλὴν αἰσχύνην ἔχει καὶ λέγειν, μή τί γε δὴ ποιεῖν. Most disgraceful even to mention, still more to do.

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ACCIDENTAL μή

§ 543. Μή rather than οὐ must sometimes be used owing to the *influence* of a previous imperative.

Isocr. ad Demon. 13: Εὐσέβει τὰ πρὸς τοὺς θεοὺς μὴ μόνον θύων ἀλλὰ . . .

Ibid. 15: Ἐθιζε σαυτὸν μὴ σκυθρωπὸν εἶναι ἀλλὰ συννοῦν.

Thuc. I. 124: Ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ παραντίκα δεινόν.

Plato Rep. 327c: Ὡς τοίνυν μὴ ἀκουσομένων οὕτω διανοεῖσθε.

This latter and a large number of similar examples may be explained on the principle of STRONG negation after *verba sentiendi et declarandi*. See § 349. 1.

§ 544. Ὅτι μή, “except,” “save,” after negatives.

Οὐ παρεγένοντο ὅτι μὴ ὀλίγοι. There were present *only* a few. Thuc. IV. 94. 1.

Οὐ γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει. Thuc. IV. 26. 2. There wasn't a well *save one* in the Acropolis.

Οὐδὲ γὰρ καθ' ἕτερα οἱ Συρακόσιοι ἀντεπεξήρσαν ὅτι μὴ τοῖς ἰππεύσι καὶ τοῖς ἀκοντίσταις ἀπὸ τοῦ Ὀλυμπιείου. VII. 42. 6. Neither by land nor sea did the Syracusans make counter attacks *except* from the Olympiæum with cavalry and archers.

§ 545. Ὅσον οὐκ and ὅσα μή = *tantum non* or *modo non*, “almost,” “all but.”

Τὸ τεῖχος ὅσον οὐκ ἀποτετέλεστο = *almost* completed. Thuc. IV.—cf. Thuc. V. 59. 5, VII. 6. 1 and 69. 2.

Ὅσα μή = *dummodo non*, “provided that not,” “without.”

Φυλάσσειν δὲ τὴν νῆσον Ἀθηναίους ὅσα μὴ ἀποβαίνοντας. Thuc. IV. 16. 1 (= *without* disembarking).

REDUNDANT οὐ IN ὥς AND ὅτι CLAUSES

§ 546. The negative οὐ may be inserted, superfluously according to our ideas, after such *verba sentiendi et declarandi* as imply *denial*—e.g. ἐξαρνοῦμαι, etc.; *contradiction*—e.g. ἀντιλέγω, *dispute*—e.g. ἀμφισβητῶ.

The point of view is not so much that of the narrator as of the

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person whose denial is quoted and emphasized by direct reproduction.

Ἐξηρνεῖτο ὅτι ταῦτα οὐκ ἀληθὴ ἐστι. He denied the truth of this statement = by way of denial he stated that this was *not* true.

The redundant οὐ is also sometimes inserted after “than” when the comparison implies a negation.

Herodt. V. 95: Ἀποδεικνύντες τε λόγῳ οὐδὲν μᾶλλον Αἰολεῦσι μετὸν τῆς Ἰλιάδος χώρας ἢ οὐ καὶ σφίσι.

Cf. Thuc. III. 36. 4: Μᾶλλον ἢ οὐ τοὺς αἰτίους.

For Redundant μή see § 271, Part I.

HYPERBATON OR INVERSION OF THE NEGATIVE

§ 547. In the case of certain impersonal verbs—e.g. *πρέπει*, *δεῖ*, *χρή*, and even with such verbs as *φημί*, *δοκῶ*, *ῥμνυμι*, we sometimes find the negative οὐ which properly attaches to these verbs diverted by the Dramatists to the dependent infinitive even when the latter calls for μή.

Ὅργας πρέπει θεοὺς οὐ χ ὁμοιοῦσθαι βροτοῖς. Bacch. 1348.

Οὐκ εὐτυχοῦσαι δόξετ' οὐ χ ἰ δυστυχεῖν. Ibid. 1264—cf. also Eur. Hipp. 507, 645; Androm. 77, 214; Ion 1314; Alcest. 939; Helen. 835; and Theocr. XX. 59.

COALESCENCE OF οὐ WITH VERB, ADVERB, AND SUBSTANTIVE

§ 548. The reverse of the Hyperbaton just mentioned constitutes a well-known idiom in prose. Thus we have οὐ φημι, οὐ φάσκω, οὐκ ἀξιῶ, where according to our way of thinking we should expect φημι οὐ, ἀξιῶ μή—e.g. οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, “He said that he himself was not general but he (Nikias) was.”

Οὐκ ἡξίου ἀπιέναι, he called on them not to depart.

These examples may be regarded as instances of coalescence, so that οὐ φημι = *nego*, οὐκ ἀξιῶ = I deprecate.

In the same way οὐκ ἐθέλω = I refuse, οὐκ ὑπισχνοῦμαι = I decline, οὐκ ἐῶ = “prevent” or “forbid.”

Also Thuc. I. 121, οὐκ—ἀπεροῦσιν; Lysias 10. 13, οὐκ ἀξιοῖς; 12. 36, οὐχ οἰοί τ' ἔφασαν εἶναι.

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An instance of coalescence with adverbs is *οὐχ ἥκιστα*=especially. Coalescence with a substantive, besides occurring in the Tragics (e.g. Bacch. 1289, Hipp. 197), is found in Thucydides—e.g. Thuc. V. 50, *κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως*, Id. III. 95, *τὴν οὐ περιτείχισιν*, VII. 34, *τὴν Κορινθίων οὐκέτι ἐπαναγωγὴν*. And cf. also *ἡ τῶν γεφυρῶν οὐ διάλυσις* and *τὴν οὐκ ἀπόδοσιν*, the non-restoration.

N.B.—Observe the following idioms:

Far from it = *πολλοῦ δεῖ*.

I am very far from = *πολλοῦ καὶ σύμπαντος δέω*.

Quite the contrary = *πᾶν τοῦναντίον*, nowhere near it = *οὐδ' ἐγγύς*.

CHAPTER XXII

VARIOUS STYLES IN GREEK PROSE

§ 549. **STYLE**, as all critics agree, is influenced, and to some extent differentiated, by subject-matter. At any rate the latter has been found to be a convenient means of classification for different kinds of writing. From the point of view of the subject-matter, all literary prose, if not all literature, divides itself off into **NARRATION**, **DESCRIPTION**, **EXPOSITION**, or the **DEVELOPMENT OF A THESIS**.

§ 550. The writer whose object is to draw up a **RECORD OF EVENTS** must marshal his facts in some orderly fashion; he must set forth causes and results with all details of importance. Passages of this kind, wherever found in historical or oratorical or even Romantic writing, will go under the name of **NARRATIVE**.

If the writer's object is to portray persons, places, scenes, actions, we call his writing **DESCRIPTIVE**.

If his aim is merely exposition or persuasion, he will be more within the realm of ideas—will discuss, expound, compare, argue. Writing of this kind may be styled **EXPOSITORY** rather than **DISCURSIVE**, and may be further subdivided into **ORATORICAL**, **PHILOSOPHICAL**, and **ARGUMENTATIVE** Prose.

The student of Greek Prose must necessarily take cognizance of these variations of style and matter; he must accordingly exercise himself in translating passages **NARRATIVE**, **DESCRIPTIVE**, and **EXPOSITORY**.

NARRATIVE

§ 551. The style suitable to Historical Prose was known to the Greeks as *λέξις εἰρομένη*. It owes its name to the fact that its clauses are merely "strung together" in what Cicero calls

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“*oratio soluta*” as contrasted with “*oratio vineta*.” This running or continuous style aims at presenting facts in their natural order—as they present themselves to the Greek mind. Such orderly presentation will nevertheless differ largely from modern prose. As has been stated repeatedly, the Ancients place in subordination various circumstances of time, place, cause, manner, etc., which in English often constitute independent statements.

The contrast between our short unrelated sentences and the Greek tendency to single out a main fact and express it in a principal clause, round which all others gravitate—this contrast naturally makes Greek more periodic than modern prose. Greek critics, however, never designated as periodic the prose of Herodotus or Thucydides. This term *περίοδος*, Cicero’s *ambitus*, *circuitus*, *continuatio*, *comprehensio*, *circumscriptio*, was exclusively reserved for the balance and symmetry, the antithesis and rhythmical pauses of oratorical prose.

Cicero (Orator, § 219) tells us there are certain forms of expression, the neatness of which automatically shapes itself into a period. In particular he notes that this happy result arises from antithesis, parallelism, and from similarity of ending. Accordingly he adds that if Herodotus or Thucydides and their contemporaries have interspersed their prose narrative with some rhythmical and periodic sentences, it was due to fortuitous collocation of words, not to studied effort.

1. In Greek narrative, therefore, the student must aim at conciseness and clearness of statement, without any hunt after rhetorical embellishment.

2. Our models for narration are Herodotus, Thucydides, Xenophon, especially the Hellenics, and possibly Arrian.

3. ALTERATION IN THE ORDER OF GREEK NARRATIVE.—It is the tendency in Greek to place cause before effect, circumstances before the event; there is also fairly frequent recourse to parenthesis. In English, on the contrary, subordinate clauses are used less and less, with the result that the order of presentation does not always coincide in the two languages. Hence the writer of Greek prose need not hesitate, where the above con-

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siderations call for it, to invert the order of presentation and so place earlier what occurs later in the English passage, and *vice versa*. This must be done with discretion.

4. The remarks on Variety Subject and Ornamental Epithet (Part III., §§ 434-5) are especially applicable in the case of Narrative and Descriptive passages.

5. RHETORICAL NARRATIVE is necessarily subordinated to the end the orator has in view, the conviction he wishes to bring home to his audience. He will therefore magnify details otherwise unimportant. The style of Oratorical Narrative approaches very much to that of the historian. See Æschines, *De Falsa*, §§ 25-47, and Antiphon, *Or. 5*, §§ 21-22.

DESCRIPTIVE

§ 552. Under this head is included all portraiture, whether simultaneous or successive, the vivid word-painting of historical sketches and portraits of character (*ῥητοποιία*), also prosopography.

Description of landscape, as well as the sensational and microscopic pictures of trivialities occurring in modern novels, are altogether alien to Greek thought and genius. Many of the picturesque epithets and some realistic details peculiar to Romanticism could not be tolerated in Greek. In attempting to translate passages from Romantic literature, recourse must occasionally be had to condensation and to a judicious excision of all that is not essential to the sense of the passage as a whole.

§ 553. Models of descriptive style will be found in abundance in Thucydides and Xenophon. A close analytical study of some of the more noteworthy BLOCKADES, SEA FIGHTS, SIEGES, BATTLES described by these authors will prove most advantageous.

Reference may be given to the following :

A. Blockade and assault of *Sphacteria*, Thuc. IV. 26 and 29 sqq. Blockade of *Tyre*, Arrian, *An. II.* 15, 6-24.

B. NAVAL BATTLES :

Artemisium, Herod. VIII. 9 sqq. *Salamis*, Ibid. 83-95. *Mykale*, Ibid. IX. 100-104. *Sybota*, Thuc. I. 45 sqq. Phormio

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in *Corinthian Gulf*, Thuc. II. 83, 84. Sea fights in *Syracusan Harbour*, Thuc. VII. 70-72. *Kynossema*, Thuc. VIII. 104-106. *Arginusæ*, Xen. Hell. I. 6, 27-38. *Ægospotami*, Ibid. II. 1, 21-30.

C. SIEGES :

Platæa, Thuc. II. 71-78. *Potidæa*, Thuc. II. 58 and 70.

D. LAND BATTLES :

Marathon, Herod. VI. 111-118. *Platæa*, Ibid. IX. 61-72. *Delium* and *Tanagra*, Thuc. IV. 76, 77, 89-101. *Amphipolis* (Kleon and Brasidas), Thuc. V. 6-11. *Leuktra*, Xen. Hell. VI. 4, 2-15. *Mantineia*, Ibid. VII. 5, 4-27. *Cunaxa*, Xen. Anab. I. Ch. VIII.

E. MISCELLANEA :

Capture of *Platæa*, Thuc. II. 2-6. Plague of Athens, Thuc. II. 47-54. Revolution at Corcyra, Thuc. IV. 2, 44 and III. 72-84. Assault on *Epipolæ*, Thuc. VII. 43, 44. Departure of Army from Syracuse, Thuc. VII. 75. Return from *Phylæ*, Xen. Hell. II. 4, 10-39. Seizure of *Cadmeia*—firstly by Phœbidas, Xen. Hell. V. 2, 25-32; secondly by Phillidas, Ibid. V. 4, 2-13. Death of Theramenes, Ibid. II. 3, 50-56. Last Hours of Socrates, Pl. Phædo, §§ 149-end (Bekker), 116-end (Jowett).

§ 554. Some CHARACTER SKETCHES of Thucydides and Xenophon will help towards the formation of style in this kind of composition. The student will read with advantage Thucydides' description of the "Character and Death" of Themistocles, I. 138; also the same author's sketches of "PERICLES and his Policy," II. 65, of ALCIBIADES, VI. 15. Reference may be also made to the characters of the five generals in Xen. Anab. II. 6.

A few useful expressions appropriate in delineation of character may be gleaned from Theophrastus, whose style is otherwise characterized by a somewhat excessive straining after brevity and conciseness.

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ORATORICAL PROSE

§ 555. 1. With a view to translation in the style of the Attic Orators, the student's attention must be directed to the following characteristics of Oratorical Prose :

- (a) Use of the Period.
- (b) Avoidance of Hiatus.
- (c) Balance, Antithesis, and *παρομοίωσις*.
- (d) Oratorical Prose Rhythm by means of the CLAUSULÆ or "Numeri oratorii."
- (e) The Rhetorical Figures of Speech.

§ 556. 2. (a) The period is a sentence proportionately extended with the sense so distributed throughout its several members or *κῶλα* as to remain incomplete and suspended till the final pause. Hence its name *περίοδος*, "circuitus," "ambitus," "circumscriptio," "comprehensio." Commonly it has two parts: the first, as it were ASCENDING (protasis), where the meaning is in suspense; the second, DESCENDING (apodosis), in which the sense is completed, and the mind of the hearer or reader enjoys the satisfaction of rest on a fully enunciated thought. Demosthenes, however, does not in practice adhere to this somewhat inelastic conception of the period, peculiar rather to the Greek schools frequented by Cicero. Even when the sense seems complete, and the mind in possession of a fully developed thought, the Attic orators do not hesitate to append one or two more *κῶλα*, participial or relative clauses, by way of further explanation, to illustrate motive, manner, grounds of previous periodic statement.

There is a certain symmetry or parallelism of ideas and expression, and to some extent, of actual length between the two parts, each of which is made up of one, two, three, or even four *κῶλα* or members.

§ 557. According to Cicero the period should be formed "*ex binis aut quatuor membris*." Greater symmetry is secured by having the same number of *κῶλα* in ascent and descent, in protasis as in apodosis. An odd number of *κῶλα* in Demosthenic

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periods is, however, quite common. The actual length of the *κῶλον*, if measured by words or lines, is a varying quantity. It is simply such expansion of the thought as will suffice to allow the speaker to pause for breath. It may be divided into shorter sections called *κόμματα*. The comma nowadays is the mark used to indicate smallest subdivision of a sentence.

§ 558. The materials out of which a period is formed are the various Syntactical formulæ, the ADVERB clauses especially (*εἰ*, *ὅταν*, *ὥσπερ*, etc.), and the RELATIVE clause.

Antithesis, as Cicero informs us, naturally assumes periodic form. It is one of those "*formæ orationis in quibus ea concinnitas est ut sequatur numerus necessario.*" The balance of the period becomes more perfect if it be further ornamented by *παρίσῳσις*—i.e. like structure of *κῶλα*, and by *παρομοίωσις*, which chiefly consists in like-sounding endings in successive clauses (*ὁμοιοτέλευτα*), and may or may not include *ὁμοιοκάρκτα*—i.e. similarity of sound in opening words of two or more members.

§ 559. 3. Periodic diction prevails in Epideictic Discourse. Isocrates' speeches are wholly periodic. According to Cicero it should be used exclusively in Auxesis, and in perorations whether of Forensic or Deliberative speeches.

§ 560. 4. An unbroken succession of periodic sentences has a tendency to become monotonous, and without a break such monotony would be intolerable. The art of the great masters consisted in varying the pomp and solemnity of periodic utterances by frequently breaking off into short and incisive sentences, the *κῶλα* and *κόμματα* already described, but in disjointed array. Thus they avoided satiety, while their rounded periods fell pleasantly on the ears of an admiring audience.

In certain passages, if we are to trust Cicero, "Commatic" diction is more effective. "*Ubicunque acriter et instanter et pugnaciter dicendum, MEMBRATIM CÆSIMQUE dicemus*" (Cic. Or.). And again, "Sin MEMBRATIM volumus dicere, insistimus atque, cum opus est, ab isto cursu INVIDIOSO facile nos et SÆPE diiungimus" (Or., § 222).

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§ 561. 5. (b) Isocrates, the founder of European prose, so avoided *hiatus*, that this avoidance is a canon of criticism for detection of corruption in his text. Demosthenes often alters the natural order of words to avoid hiatus. It is allowed or altogether disregarded by Thucydides and Plato.

§ 562. 6. (c) BALANCE, ETC.—A certain balance between pro-tasis and apodosis (ascent and descent) necessarily arises in every rhetorical period. This balance is further enhanced by the parallelism that is to be obtained from uniform structure with or without uniform extension of *κῶλα* (*παρίσῳσις* and *ἰσόκωλον*), or from like-sounding endings (*παρομοίωσις*), or even from similarity of beginnings (*ὁμοιοκάταρκτον*). But insistence on all these is a feature rather of Asianism than of the Attic School.

The importance of *parallelism* in the period is constantly insisted on by Cicero, often in almost identical words. Thus in Or., § 38, he writes: “*Ut verba verbis quasi dimensa et paria respondeant (παρίσῳσις) ut crebro conferantur pugnancia comparenturque contraria (antithesis) et ut pariter extrema terminentur eumdemque referant in cadendo sonum (παρομοίωσις); quæ in veritate causarum et rarius multo facimus et certo occultius*” (cf. Ibid. 163).

§ 563. 7. (d) RHYTHM.—Cicero tells us “*duæ sunt igitur res quæ permulceant aures, SONUS et NUMERUS*” (Cic. Or., § 163). It is only the well-read student who can select the “*verba bene sonantia*,” but the rhythmical cadences will be best imitated by reading aloud and committing to memory one of the shorter speeches of Demosthenes.

Though the Ciceronian cadences have been carefully studied and tabulated, statistics are not yet forthcoming of the Greek *clausulæ*.* Norden’s conclusions are based on incomplete analysis. It may, however, be safely stated that the *clausulæ* (harmonious endings) of the classical epoch were more varied

* The above was written in 1907. Since then progress has been so rapid, that in a recent work the claim is made on behalf of a certain study of Pauline *clausulæ*, that it enables one to detect spurious passages in St. Paul’s Epistles. Only a fresh instance of alazonic Criticism and Subjectivism run mad.

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than those adopted by the Asiatic school, which Cicero frequented in his youth. Some of the more frequently recurring clausulæ are given here as found in Demosthenes or Isocrates.

$\overline{\pi\acute{\alpha}\rho} \overline{\epsilon\sigma\tau\iota} \overline{\tau\omicron\iota\varsigma} \overline{\epsilon\upsilon} \overline{\phi\rho\omicron\nu\omicron\upsilon\sigma\iota}$	cretic-ditrochee.
$\overline{\tau\acute{\omega}\nu} \overline{\acute{\alpha}\mu\alpha\rho} \overline{\tau\eta\mu\acute{\alpha}\tau\omega\nu}$	cretic cretic.
$\overline{\epsilon\mu\pi\epsilon\pi\omicron\iota} \overline{\eta\kappa\eta}$ $\overline{\pi\acute{\alpha}\sigma\iota} \overline{\kappa\alpha\iota} \overline{\pi\acute{\alpha}\sigma\alpha\iota\varsigma}$ $\overline{\tau\omicron\iota\varsigma} \overline{\acute{\alpha}\delta\iota} \overline{\kappa\omicron\upsilon\sigma\iota} \overline{\pi\omicron\iota} \overline{\eta\tau\epsilon}$	$\left. \begin{array}{l} \\ \\ \end{array} \right\}$ cretic trochee (or spondee).
$\overline{\acute{\alpha}} \overline{\pi\rho\omicron\sigma\eta\kappa\epsilon\iota} \overline{\pi\acute{\alpha}\nu\tau'} \overline{\acute{\alpha}\kappa\omicron\upsilon} \overline{\omicron\upsilon\sigma\iota}$	cretic trochee.
$\overline{\tau\eta\varsigma} \overline{\pi\rho\omicron\varsigma} \overline{\acute{\alpha}\upsilon\tau\omicron\upsilon\varsigma} \overline{\delta\iota\alpha\phi\omicron\rho\acute{\alpha}\varsigma}$	

Zielinski postulates a *basis*, mainly cretic, followed by a trochaic *cadence* of (1) a trochee, (2) a cretic, (3) a ditrochee and so on.

Without regard to previous BASIS the following cadences are common :

$\overline{\tau\acute{\omega}\nu} \overline{\delta\iota\kappa\alpha\sigma\tau\acute{\omega}\nu}$	ditrochee.
$\overline{\upsilon\pi\epsilon\iota\lambda\eta\phi\theta\alpha\iota}$	iamb trochee (or spondee).
$\overline{\kappa\alpha\tau\acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu}$	„ „ „
$\overline{\epsilon\tau\acute{\alpha}\chi\theta\eta\sigma\alpha\nu}$	„ „ „

These are given here, not as a satisfactory résumé of a matter still awaiting research, but rather to stimulate the student's own observation.*

§ 564. 8. (e) The *Rhetorical figures* of speech are more necessary for original composition than for translation. They will be found treated of in any good Manual of Literature (cf. Verrest, "Manuel de Littérature," §§ 140-198).

§ 565. 9. THREE TYPES OF ORATORICAL PROSE.—Cicero distinguishes three kinds of oratorical style—the plain (*tenuis*, *subtilis*), the intermediate (*medius*, *temperatus*), and the grand (*amplus*, *copiosus*, *gravis*, *ornatus*).

* It was so when this chapter was written.

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The first is that of the orator, who adopts the conversational style, not intending to let himself go, afraid to "s'élancer," as the French put it. This might be called the Professorial style, did not a stigma of insufferable dullness attach to that appellation. This stylist uses the language of everyday life, counts for effect on choice of words and careful sentence-building, and indulges in flashes of brilliant thought. He eschews the strictly Oratorical figures, avoids excessive periodic diction, and contents himself with metaphor and the allied tropes. He will especially rely on the judicious use of wit and humour, and if he indulges in pathos it will be with restraint. This style, as Cicero observes, seems easy, but it is hard to imitate. Lysias is the model of the "plain style."

The intermediate, of which Demetrius Phalereus is put forth as model, is characterized by a certain sweetness of diction. It makes full use of all the ornaments of speech, and differs from the third type only by its shrinking from the higher flights of Eloquence. It is, in Cicero's opinion, the style of the literary Philosopher.

The third type represents the grand, dignified, ornate, and persuasive speech of the born orator. It is the language of overpowering conviction and passionate appeal, of sonorous and persuasive periods and stirring vehemence. It takes an audience by storm and sways it at will; in a word, it is the speech of him who possesses the heavenly gift of persuasion.

The perfect orator is he who can use all these three species of style in season.

Is igitur erit eloquens qui potest PARVA SUMMISSE, MODICA TEMPERATE, MAGNA GRAVITER dicere (Or. 101; cf. also Or., § 100).

Vos exemplaria Græca
Nocturna versate manu, versate diurna.
Graiiis dedit ingenium Graiiis dedit ore rotundo
Musa loqui. (Ars Poet. 268 and 323.)

GREEK PHILOSOPHY

§ 566. IN the vast firmament of Greek Philosophic speculation, two stars shine forth with surpassing brilliancy, two central figures, towards which all previous Greek thought seems to gravitate, and to which all subsequent systems were tributary in varying degree. These two luminaries are the great disciple of Socrates, PLATO, and his pupil ARISTOTLE.

SOCRATES, whose name justly serves to mark an epoch from which to date all that went before or came after, had other disciples also, of lesser influence: the so-called minor or partial Socratics, Eucleides of Megara, founder of the *Megaric* or *Eristic* school; Antisthenes, whom the *Cynics* recognized for master; and Aristippus, with whom originated the *Cyrenaic* or *Hedonistic* school.

Early Greek speculation, commonly designated as *Pre-Socratic*, flowed mainly in three channels:

1. The *Ionian school* of Natural Philosophers. This was at first Hylozoistic under Thales, Anaximander, Anaximenes, and Diogenes of Apollonia. Akin to these are Heracleitus with his "flux" theory (*πάντα ῥεῖ*), and Empedocles, who, to the passivity of the elements, added the active forces of love and hate, and thus introduced the first shadowy outlines of Dualism in Nature. Later representatives of the Ionian school were the Monistic and Materialistic *Atomists* Leucippus and Democritus, and the *Homoioimeristic* Atomist Anaxagoras, who, however, postulated a first motion from *νοῦς*. Democritus' Atomism was subsequently adopted by Epicurus as basis of his Physics and Ethics. It was also sung by Lucretius, the great Roman poet of Materialism, whose philosophical tenets, though puerile beyond words, were recently patronized by the dilettante thinker—Lord Morley.

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2. The *Pythagoreans*, for whom number constituted the primary principle of all things. To them is ascribed the doctrine of Metempsychosis (*παλιγγενεσία*).

3. The *Eleatics* with their *ἐν τὸ πᾶν*, the "All is one; the one is All," denied plurality of being and therefore all "becoming." Monistic Idealism, in its earliest form, can thus be traced back to the Eleatics; its theological exponent being Xenophanes of Colophon, and its metaphysical exponents Parmenides, Zeno (both of Elea), and Melissus of Samos (B.C. 440). The subtle metaphysical arguments on being and its opposite, propounded by these acute thinkers, still afford material wherewith to sharpen the wits of Logicians, and even of Metaphysicians. Their physical theory on phenomena, especially the origin of things from primary matter, is not quite consistent with their oneness of unchanging being.

Immediately prior to, or contemporary with Socrates, there flourished the solvent and sceptical schools of the great *Sophists* Protagoras of Abdera, Gorgias of Leontini, Hippias of Elis, and Prodicus of Ceos—all immortalized in Plato's writings.

Both Plato and Aristotle were likewise founders of schools: the Lyceum (*Peripatetics*) paying allegiance to Aristotle, and the *Academy* to Plato.

The first or Old *Academy*, successively under Speusippus, Xenocrates, and Heracleides of Pontus, adhered more or less to Platonic Ideals. The *Middle Academy*, comprising the second under Arcesilaus and the third under Carneades, while combating Stoic dogmatism, lapsed into dogmatic *Scepticism*. Under the *New Academy* the leader of the fourth, Philo of Larissa, reverted to Platonic teaching, devoting himself chiefly to Ethics; while Antiochus of Ascalon (fifth Academy) did not hesitate to borrow from Peripatetic and Stoic teaching and thus paved the way for the Neo-Platonists.

The succession of great masters in the Peripatetic School survived long after the disappearance of the Academy. Mention may here be made of the Peripatetic Andronicus of Rhodes who edited Aristotle's works in 70 B.C. Even as late as the sixth century A.D. Philoponus and Simplicius claimed to represent the

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Peripatetic tradition. Aristotle in the thirteenth century was baptized by Thomas Aquinas and thus became the basis of Scholastic Philosophy.

After the downfall of Greece, under Macedonian rule, there were evolved two new philosophic systems—Stoicism and Epicureanism. And from 146 B.C. onwards, throughout the vast Roman world, these two opposing schools exercised on thinking mankind greater influence than their older rivals or their contemporary opponents, whether *sceptics* or *eclectics*.

Stoicism was peculiarly adapted to appeal to the practical Roman mind. Pantheistic in their Physics, empiricist in Epistemology, the Stoics in their Ethics held aloft a high standard of virtue, asserting that the purpose of existence was neither pleasure nor *θεωρία* (contemplation), but an active life in conformity with nature—i.e. in accordance with Divine Law manifested in Nature: *ὁμολογουμένως τῇ φύσει ζῆν*. The acknowledged founders of the Stoic school were Zeno of Cittium, Cleanthes, and Chrysippus: *εἰ μὴ Χρύσιππος ἦν ἡ σ τ ὁ α οὐκ ἦν* (the *Porch*).

Epicureanism may be briefly described as a combination of the *Hedonism* of Aristippus with the *materialistic theories* of the Atomists.

Scepticism was first systematized by Pyrrho of Elis (B.C. 330). Certainty being, in their view, unattainable, and everything being *ἀδιάφορον*, the wise man must preserve *ἀταραξία* by means of *ἐποχή* (withholding or suspending judgment) because of the inapprehensibility (*ἀκαταληψία*) of things. *Οὐδὲν μᾶλλον*.

A mitigated form of Scepticism was the creed of the Middle Academy. The *Later Sceptics* after Aenesidemus, who taught at Alexandria, further classified the grounds for doubt: *τρόποι τῆς σκέψεως*.

Of the school of Eclectics Cicero is perhaps the best type.

THE ALEXANDRINE SCHOOLS

The Diadochi and their descendants, in the Succession States of Alexander's Empire, bestowed considerable patronage on Letters, whether at Pergamos, Antioch, or Tarsus. But above

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all Alexandria, from the time of Ptolemy Lagos, founder of the Museum, became a centre of literary activity, the resort of learned men from all parts of the world. Its output was extensive in prose and poetry, critical rather than creative, erudite and somewhat artificial rather than the spontaneous outpouring of genius. It was in Alexandria that the Septuagint carried out their great work of Old Testament translation, 280 B.C. It could boast of a colony of Jews, out of which arose a nucleus for Græco-Jewish culture. Of learned Alexandrine Jews we have a splendid representative in Philo Judæus, who was sent as envoy to Caligula, A.D. 40.

Pythagorean teaching, as Cicero informs us, was also revived in Alexandria by Nigidius Figulus in the first century B.C. *Platonism*, however, as early as the time of Augustus, seems to have drawn to itself the foremost Alexandrine thinkers. Great teachers like Didymus and Eudorus under Augustus, Theon of Smyrna under Trajan, Maximus of Tyre under the Antonines, the physician Galen, Celsus the calumniator of Christians, and Numenius of Apamea were all eclectic Platonists.

NEO-PLATONISM

PLOTINUS, IAMBlichUS, PROCLUS

Neo-Platonism represents the last effort of pagan Greek culture to produce an original system of philosophy, blending the highest religious conceptions of Greek and Oriental thought. The originator of this school is said to have been Ammonius Saccas (176-250 A.D.), a Christian apostate. Among his disciples, in addition to the two Origenes and Errenius, we meet with Longinus, author of *Περὶ ὑψους*, and greatest of them all *Plotinus* (205-270 A.D.). The latter, whose writings subsequently influenced St. Augustine and Pseudo-Dionysius, is the outstanding figure in Alexandrian Neo-Platonism. His works were edited after his death in six *enneads* by a disciple Porphyry (233-304 A.D.), better known, like Celsus (200 A.D.), as a virulent antagonist of Christianity. Plotinus' theory is based on emanation. From the One or Primal Good emanates *νοῦς*, and from this the Soul with its implanted ideas. These three principles

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constitute the Neo-Platonist divinity. From the world-soul emanates plurality of souls. Then, in a lower order, the corporeal world issues also by emanation, with its substratum matter which is evil, indeterminate, non-being ($\tau\omicron\delta\ \mu\eta\ \acute{\omicron}\nu$), necessary ($\acute{\alpha}\nu\acute{\alpha}\gamma\kappa\eta$), opposed to $\lambda\acute{o}\gamma\omicron\varsigma$ (rational energy) as darkness is to light. His theory of knowledge is in part Platonic. Moral goodness rests on *the delivery of the soul*, by asceticism, from the corruption of the body.

Iamblichus, a pupil of Porphyry, founded the Syrian school of Neo-Platonism. This philosopher modifies and expands the tenets of Plotinus so as to bring popular Polytheism, with its demons and heroes, under the ægis of science; a mere device to buttress the waning popular cult. The Syrian school, deriving doubtless its enmity to Christianity from Porphyry, endeavoured to offset the Christian Scriptures by *sacred books of its own*. To this effort we owe the production of such works as the "Chaldaic Oracles," "The Orphic Poems," and "Works of Hermes."

After the triumph of Christianity under Constantine, the *Athenian school of Neo-Platonism* turned to the study and exposition of the writings of Plato and Aristotle under Plutarch, son of Nestorius (obit A.D. 433), and his pupil Syrianus. Hierocles of Alexandria expounded Pythagoreanism; but the most renowned of later Neo-Platonists is *Proclus*, who put forward a system based on emanational henads, triads, and hebdomads.*

As almost all the above-mentioned schools had each its own terminology, and Greek was the common vehicle for all, it naturally happens that very often the same terms bear different connotations in the different systems. Beginners wisely start with the study of the two great masters—Plato and Aristotle—and familiarize themselves with their terminology before proceeding to master the other systems.

* The foregoing sketch is but the barest possible outline. The reader is referred to the *History of Philosophy*, whether by *Stöckl* or *Zeller* or *Ueberweg-Baumgartner*, or *Burnet* or *Gomperz*.

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The style of Plato—*divus Plato*—who was a poet before he turned to Philosophy, is characterized by extraordinary grace, elegance, and even brilliancy that recalls the eloquence on which the Sophists set such store, and which reached its highest flights in the Attic Orators and in the rhesis of the Drama. Aristotle, on the contrary, is noted for the plainness of his methodic style, aiming only at clearness, precision, and terseness. It is more akin to that of his predecessors, whether Ionian or Eleatic or Pythagorean.

Appended are some terms to which a more or less uniform and definite meaning attaches, even if belonging to different schools. Isolated these words are valueless; contrasted and compared, and perhaps expounded by a competent teacher, they will be useful.

Τὸ ὄν, being; τὰ ὄντα, things. Ὁ κόσμος αἰσθητός, the world of sense; ὁ κόσμος νοητός, the world of thought. Τὸ ὁρατὸν καὶ ἀόρατον, seen and unseen; τὸ αἰσθητόν, τὸ νοητόν, object of sense, object of thought or cognition. Τὸ ἐν καὶ πολλά, the one and many; τὸ πᾶν, the All; τὸ ὅλον, τὰ ὅλα, all things. Beauty, goodness, truth = τὸ καλόν, τὸ ἀγαθόν, τὸ ἀληθές, or the Beautiful, etc. Τὸ πρῶτον, τὸ ἔσχατον, the first, the last. Ἡ ἀρχή, τὸ μέσον, ἡ τελευτή = beginning, middle, and end. Ἀρχή, *principle*; αἷτιον, *cause*; στοιχεῖον, *element*. Ἐναντίος, opposite; ταὐτό, the same; διάφορος and ἕτερος, different; ὅμοιος, like. Ταυτότης, identity; ἐναντιότης, contrariety and (ἀντίφασις Ar.) contradiction. Ἑτερότης in Ar. generic as opposed to *specific* (διαφορά) difference. Privation = στέρησις, change = ἀλλοίωσις, ἐτεροίωσις, μεταβολή.

Αἰσθησις, sense-perception; νόησις, intellectual perception; γνῶσις, true knowledge; ἐπιστήμη, knowledge, or scientific knowledge, or science. Δόξα, opinion. Νοῦς, mind, spirit; ψυχή, soul; διάνοια, the reasoning faculty, also λόγος; μνήμη, memory; ἀνάμνησις, recollection. Εὐδαιμονία, happiness; ἔξις, habit; ἀρετή, virtue; κακία, vice; δίκαιος, just; ἀδίκος, unjust. Φύσις, nature, frequently contrasted with νόμος, law or convention.

The following negative concepts are useful: τὸ ἄπειρον, the

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infinite, opposed to πεπερασμένον, finite; ἀόριστος, indeterminate, indefinite as opposed to ὀριστός: ἄφθαρτος, incorruptible or indestructible = ἀνώλεθρος, ἀθάνατος, immortal; αἰώνιος, eternal = ἁ ἰ δ ι ο ς.

The following terms, though originating in particular schools, later on came into general use:

The Eleatics did away with *generation* and *decay* (γένεσιν καὶ φθορὰν ἀνείλον); the Pythagoreans explained it and the ἔν καὶ πολλά by means of στιγμή, a point (σημεῖον), γραμμή, a line; ἐπίπεδον, plane (ἐπιπολή, surface); στέρεον, a solid; σῶμα, a body; ἀριθμός, number—μονάς, δυάς, τριάς, etc. The Ionians explained γένεσις and φθορά by means of σύγκρισις, combination, and διάκρισις, separation; which they distinguished from κρᾶσις, mixture, and σύγχυσις, fusion, the two latter processes being regarded as akin to our chemical combination. The Ionians also had recourse to rarefaction, μάνωσις or ἀραίωσις, and condensation, πύκνωσις. Συνθετόν = composite (sometimes organic); ἀσύνθετον, incomposite; ἀδιαίρετον, indivisible; ἀναλλοίωτον = ἀμετάβλητον, immutable. Permanence = στάσις and τὸ βέβαιον.

Many Aristotelian terms are now part of everyday speech—e.g. substance, οὐσία, accident, συμβεβηκός, essence (quiddity), τὸ τί ἦν εἶναι, “matter and form,” ὕλη and μορφή. Embedded in language are also such of his terms as potentiality and actuality, δύναμις and ἐνέργεια: also quantity, τὸ ποσόν, and quality, τὸ ποιόν, and even κίνησις, motion in its threefold aspect. From his distinction between ἀπλῶς, “absolutely,” and κατὰ τι, “relatively,” we get our concept—“The Absolute.”

If space allowed there might here follow, with advantage to beginners, a *comparative* and tabular exposition of Post-Socratic terminology on *Constituents* of Being, *Categories* of Being (i.e. ultimate predicabilia), as also on *theory* of knowledge, *physics*, and *ethics*, as employed by Plato, Aristotle, the Stoics, and Epicureans.

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ARGUMENTATIVE PROSE

§ 567. This embraces everything in the nature of the Development of a Thesis, exclusive of writings that are strictly philosophical or couched in the form of a dialogue.

The species of literature known as the Essay is of modern origin, and as such was unknown in Greece. Isocrates, had he lived in our time, would no doubt have been an essayist or pamphleteer. Much of his writing would nowadays be deemed more up to date if written in the Essay form.

At any rate discursive (reflective) or speculative passages are not wanting in Thucydides; Xenophon and Lucian will also furnish models.

The style of speculative prose hardly offers characteristics to differentiate it from the ordinary style of narrative, though its terminology is necessarily more abstract, and its divisions analytical or distributive.

THE DIALOGUE

§ 568. A suitable vehicle of speculative discussion is the Dialogue. It is the form of exposition adopted by Plato; it was also employed by Xenophon and Lucian. Certain formalities of Dialogue, mostly drawn from Plato, are appended.

§ 569. 1. QUESTION FORMULÆ.—(a) The ordinary particles are to be found under “Interrogative Particles.” Besides these Plato makes free use of the following:

Ἄλλο τι ἤ; *Nonne, surely?* E.g. Ἄλλο τι ἢ ὁμολογοῦμεν;

Οὐκοῦν; = *nempe, scilicet*: Οὐκοῦν γεγηθὼς ἀπέρχεται;

If not interrogative, οὐκοῦν = *ergo, atqui*.

Οὐκουν; = *nonne igitur, nonne jam, nonne vero*.

(b) When the interrogative particle of a question is repeated in answer, it usually changes to the indirect form—e.g.:

About what time? “What o’clock did you say?” Before noon. Πηνίκα μάλιστα; Ὅπηνίκα; Πρὸ μεσημβρίας.

2. ANSWERS.—“Yes” and “No” are rendered in a variety of ways. To those already given we may add:

(a) The causative γάρ and restrictive γε serve to convey “yes” or “no” simply by implication.

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Ἄρ' ἔμαθες; Οὐ γὰρ ἤκουσα. No, for I did not hear.

(b) Παντάπασί γε = precisely so.

(c) Thanks! = ἐπήνεσα or ἐπαινῶ. Best thanks = κάλλιστ' ἐπαινῶ.

(d) In replies ποῖος (exclamational) often implies contempt: Ποῖους ἰχθῦς, fish indeed, away with it! Ποῖον τὸν βίον ὃν οὐ βεβίωκας, away with the nonsense about the life you never lived! N.B. This idiom is not peculiar to Plato.

(e) Oaths with μά or ναὶ μά are negative, with νή affirmative. These corroborative adjuncts are common in dialogue.

Νή τὸν κύνα is a humorous oath. The oath of luck is νή τὸν Ἑρμῆν = yes, just it, how lucky! The woman's oath is νή τὸ θεῶ, and a man's oath is νή τὸν Δία. The most common oath is Νή τὸν Δία, μὰ τὸν Δία.

§ 570. 3. (a) The style of address given to the interlocutor such as "sir," "good sir," "good friend," etc., admits of even playful variety in Greek.

ὦ τᾶν = good friend! ὦ γαθέ = gentle friend!

A coaxing address, though it may impart friendly remonstrance, ὦ θαυμάσιε, may serve to convey friendly admonition or may be simply a term of endearment. We also find ὦ δαιμόνιε used to soften reproof, or even ironically. ὦ θαυμάσιε implies admiration for the person addressed; it is sometimes merely a *blanda compellatio*, but it is also used to soften admonition. ὦ σχέτλιε = *O miselle*, a familiar way of imputing boldness of conduct to the person addressed.

(b) The nominative is freely used for vocative, especially with οὗτος—e.g. Οὗτος σὺ τί ἔχων κυπτάζεις;

Οὗτος τί δρᾷς; What are you doing there?

Ὁ παῖς for παῖ, boy!

§ 571. To introduce direct quotation, in reporting the words of others, the Latin parenthetical INQUIT = ἔφη is very often represented by the archaic form: ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he; ἦ δ' ὃς ὁ Πῶλος, said Polus. The two forms ἦν and ἔφην contribute towards variety.

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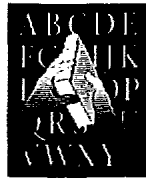
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SET OF

2

TRIM TO

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κατὰ τὰδε or a similar expression, we find the *direct forms* both of commands and prohibitions retained in Oratio Obliqua. And side by side with these occurs also the infinitive clause—e.g.:

Μὴ ἐξέστω ὅπλα ἐπιφέρειν . . . ἀποδόντων . . . καὶ τοὺς ἐν Σκιώνῃ ἀφεῖναι . . . καὶ εἴ τινα ἄλλην πόλιν ἔχουσι περὶ αὐτῶν Ἀθηναίους βουλευέσθαι. Thuc. V. 18.

II. DEPENDENT CLAUSES IN ORATIO OBLIQUA

The passage into Oratio Obliqua of *subordinate clauses* is governed by practically the same principles as that of the principal clauses.

Acct No...

20733

Name ...

Johns Hopkins Univ.

Lot ID ...

0901-01

piece ...

☐ (costs extra)

Sets and Bindings

Item Number in Lot...

24

Set info... #

1

 OF

2

Copy and Bind...

☒

Copy only (No Binding)...

☐

ScrapBk/Ledger/No pg nums...

☐ (costs extra)

Cream...

☒

White ...

☐

White...

☐

☒ yes

☐ no

opies...

1

PDFs...

☐

BOTH...

☒

Scan Options

Do not disbind...

☐ (costs extra)

Scan grayScales as grays...

☒ (costs extra)

Scan colors as colors...

☒ (costs extra)

Copy front cover...

☐

Copy back cover...

☐

Copy book plates...

☐

Copy end papers...

☐

Extra cleanup,margins,stamps...

☐ (costs extra)

Scale to fit 8.5*11...

☐

Pages...

0

ic parts...

0

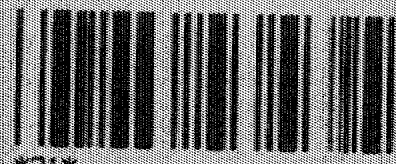
Instructions ...

Spine Title

THEORY
OF
ADVANCED
GREEK
PROSE
COMPOSITION

V. 3
PT. 3

28340 SE 31



Call number

Cover options

View Colors

White Lettering

☒

Black Lettering

☐

Gold Lettering

☐

Adhesive Bind...

☒

Oversew...

☐

Cover Color

94 Dark Gray

Acme Use

OR	NF	HF	CF	PF
AR	AF	RR	RF	TF
Top	0	1	4	
Bottom	0	1	4	
Front	0	1	4	
BE	BS	EC	PA	
F	HA	HL	HP	
MB	MF	MS	KP	